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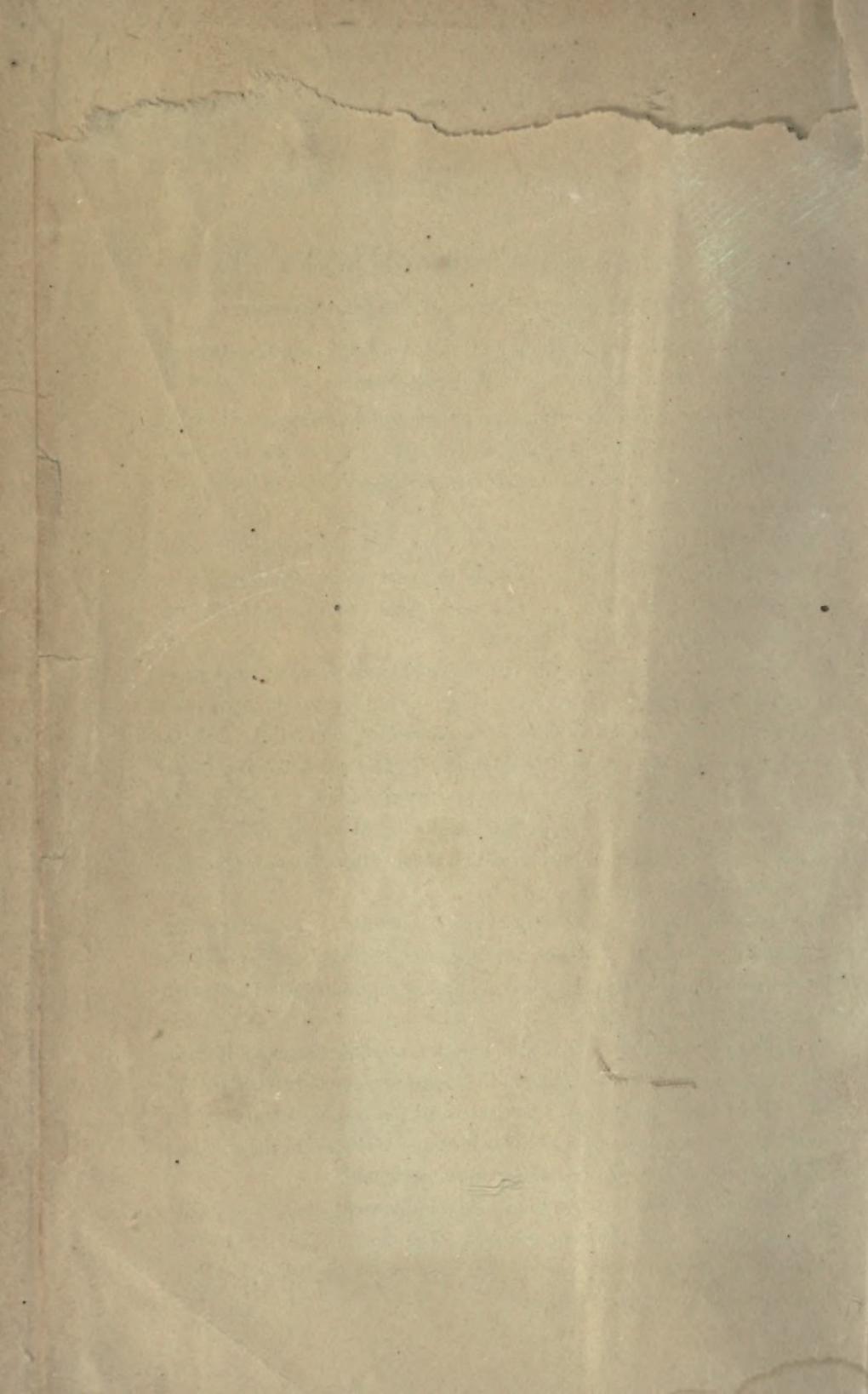
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A Latin Grammar for Schools and Colleges

By A. HARKNESS, PH.D., Professor in Brown University.

To explain the general plan of the work, the Publishers ask the attention of teachers to the following extracts from the Preface :

1. This volume is designed to present a systematic arrangement of the great facts and laws of the Latin language; to exhibit not only grammatical forms and constructions, but also those *vital principles* which underlie, control, and explain them.
2. Designed at once as a text-book for the class-room, and a book of reference in study, it aims to introduce the beginner easily and pleasantly to the first principles of the language, and yet to make adequate provision for the wants of the more advanced student.
3. By brevity and conciseness in the choice of phraseology and compactness in the arrangement of forms and topics, the author has endeavored to compress within the limits of a convenient manual an amount of carefully-selected grammatical facts, which would otherwise fill a much larger volume.
4. He has, moreover, endeavored to present the whole subject in the light of modern scholarship. Without encumbering his pages with any unnecessary discussions, he has aimed to enrich them with the *practical results* of the recent labors in the field of philology.
5. Syntax has received in every part special attention. An attempt has been made to exhibit, as clearly as possible, that beautiful system of laws which the genius of the language—that highest of all grammatical authority—has created for itself.
6. Topics which require extended illustration are first presented in their completeness in general outline, before the separate points are discussed in detail. Thus a single page often foreshadows all the leading features of an extended discussion, imparting a completeness and vividness to the impression of the learner, impossible under any other treatment.
7. Special care has been taken to explain and illustrate with the requisite fulness all difficult and intricate subjects. The Subjunctive Mood—that severest trial of the teacher's patience—has been presented. It is hoped, in a form at once simple and comprehensive.



John Campbell

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The "AUTHORIZED TEXT BOOK" Series.

FIRST GREEK BOOK;

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BY

ALBERT HARKNESS, Ph. D.,

PROFESSOR OF GREEK IN BROWN UNIVERSITY, AUTHOR OF "ARNOLD'S FIRST LATIN
BOOK," "A SECOND LATIN BOOK," ETC.

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District of New York.

P R E F A C E.

THE volume now offered to the public is designed to be at once an outline of Greek Grammar and an Introductory Greek Reader. It proposes to conduct the beginner through the common forms and inflections of the language, to acquaint him with the leading principles of its syntax, to present before him a distinct picture of the Greek sentence, and, finally, to furnish him with a short course of reading preparatory to the *Anabasis* of Xenophon. It is based upon the same philological principles as the author's Latin books, though in its execution it differs from them in one or two important particulars. It follows more closely the ordinary arrangement of standard Grammars, and proceeds more rapidly in the development of its plan. The general method of classification and treatment, however, is the same. Moreover, principles and rules which are common to both the Greek and the Latin are stated in the same language as in those works, thus rendering the pupil's knowledge already acquired for the Latin available also for

the Greek. This, it is hoped, will not only economize the time of the learner, but also lead him to compare the two languages, and thus secure a more definite knowledge of their resemblances.

The present work is the result of a growing conviction on the part of the author that the old method of burdening the memory of the beginner with a confused mass of unmeaning forms, inflections, and rules, without allowing him the luxury of using the knowledge he is so laboriously acquiring, is at once unsatisfactory and unphilosophical. It accordingly aims to present a clear and systematic arrangement of the great facts and laws of the language, and to illustrate them step by step with carefully selected examples and exercises. In this way every lesson is learned for actual use, and thus becomes clothed with interest and meaning. The various changes of inflection, otherwise so dry and difficult, are found to be the keys to the rich treasures of ancient thought.

In preparing the exercises and the reading lessons care has been taken to introduce such selections as would not only best illustrate grammatical points, but would also possess in themselves some intrinsic value and interest.

The work is designed to be complete in itself, requiring no accompaniment of grammar or lexicon. For the convenience, however, of such as may prefer to use it, in connection with some standard Grammar,

references are made in the Syntactical portions, both of the Lessons and Notes, to the excellent works of Professors Hadley, Crosby, and Sophocles.

In the preparation of the work the author has resorted freely to such sources of information as were within his reach. Among the numerous Grammatical and Philological works which he has had constantly before him, the invaluable labors of Veitch and Carmichael on the Greek Verb, and those of Madvig and Clyde on the Greek Syntax, deserve special mention.

A. HARKNESS.

PROVIDENCE, *August 20th, 1860.*

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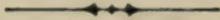
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EXPLANATIONS.

- H . . . Hadley's Greek Grammar.
C . . . Crosby's " "
S . . . Sophocles' " "

Numerals not preceded by any initials refer to articles in this work.

FIRST GREEK BOOK.

INTRODUCTION.

I.—ALPHABET.

1. The Greek Alphabet consists of the following twenty-four letters:

Form.		Sound.	Name.
A	α	a	Alpha
B	β	b	Beta
Γ	γ	g hard	Gamma
Δ	δ	d	Delta
Ε	ε	ĕ short	Epsīlon
Ζ	ζ	z	Zeta
Η	η	ĕ long	Eta
Θ	θ	th	Theta
Ι	ι	i	Iōta
Κ	κ	k	Kappa
Λ	λ	l	Lambda
Μ	μ	m	Mu
Ν	ν	n	Nu
Ξ	ξ	x	Xi
Ο	ο	ŏ short	Omīcron
Π	π	p	Pi
Ρ	ρ	r	Rho
Σ	σ (s final)	s	Sigma
Τ	τ	t	Tau
Υ	υ	u	Upsīlon
Φ	φ	ph	Phi
Χ	χ	ch	Chi
Ψ	ψ	ps	Psi
Ω	ω	ō long	Oměga.

II.—CLASSIFICATION OF LETTERS.

1. *Vowels.*

2. The Greek has seven vowels :

Two— ϵ and \circ . . . short.

Two— η and ω . . . long.

Three— a , i , and v . . . doubtful.

3. Two vowels may unite and form a diphthong, as in English; but in Greek all these combinations must end in i or v , and are called *proper* or *improper* diphthongs, according as the other vowel is *short* or *long*, e. g. :

Proper Diphthongs.

ai , ei , oi , av , ev , ov .

Improper Diphthongs.

αi , γi , ϕi , ηv .

REM.—In the improper diphthongs the i , instead of being placed *after* the other vowel (*except after a capital*) is written under it, as αi instead of ai . It is then called *Iota subscript*, i. e. iota written under.

2. *Consonants.*

4. The Greek has seventeen consonants :

1) *Four liquids*: λ , μ , ν , ρ .

2) *Nine mutes*, which may be arranged as follows:

	Smooth.	Middle.	Rough.
Pi-mutes	π	β	ϕ
Kappa-mutes	κ	γ	χ
Tau-mutes	τ	δ	ϑ .

REM.—The smooth, middle, and rough mutes of the same class differ from each other only in the degree of aspiration: thus π is not aspirated at all, β is partially so, and ϕ is fully aspirated=ph.

3) *Three double consonants:*

ψ , formed by adding ς to a Pi-mute, as $\pi\varsigma=\psi$.

ξ , “ ς to a Kappa-mute, as $\kappa\varsigma=\xi$.

ζ , “ uniting ς and Tau-mute δ , as $\delta\varsigma$ or $\sigma\delta=\zeta$.

4) *One sibilant: σ .*

III.—BREATHINGS.

5. The Greek has a *rough breathing* marked ' , and a *smooth breathing* marked ' . The former has the sound of the English *h*, the latter is not heard at all in pronunciation. Every Greek word beginning with a vowel or diphthong, must have one of these breathings written over such vowel or diphthong :* as δ , *the*, pronounced *ho*; $\alpha\lambda\eta\theta\epsilon\nu\omega$, *I speak the truth*; $\epsilon\imath\mu\acute{\iota}$, *I am*.

IV.—ACCENTS.

6. The Greek has three characters to mark accent, called the *acute*', the *grave*', and the *circumflex*' . Every Greek word, as a general rule, must have one accent, and can have but one.

7. This accent must stand on one of the last three syllables of the word.

8. On the last syllable may stand either the acute, the grave, or the circumflex.

9. On the penult (*last but one*) may stand either the acute or circumflex.

10. On the antepenult (*last but two*) may stand only the acute, and that only when the ultimate is short.

* The breathing stands over the second vowel of the diphthong, as in $\epsilon\imath\mu\acute{\iota}$.

11. The circumflex always shows that the syllable on which it stands is long in quantity.

12. The circumflex on the penult not only shows that such penult is long, but also that the ultimate of the word is short: thus the circumflex on the penult of *πολῖτα* not only shows that the *ι* is long, but also that the *α* is short.

13. The acute on the penult of a word whose ultimate is short, shows the vowel of the penult to be short also: the acute in *ἐργάτā*, shows that the *ά* is short.

14. A few monosyllables take no accent. They are called *Proclitics*.

15. A few other short words either lose their own accent or throw it back upon the preceding word, as *ἄνθρωπός τις*, *a certain man*. Here the accent of *τις* stands upon the last syllable of *ἄνθρωπος*. Such words are called *Enclitics*.

16. Greek is pronounced according to the *written accents* quite extensively on the continent of Europe, and in a few of the schools and colleges of our own country; but the more common usage with us, as in England, disregards the written mark entirely, and accents, as in Latin, according to quantity, as follows:

- 1) In words of two syllables, always on the *first*.
- 2) In words of more than two syllables, on the *penult* if that is *long* in quantity; otherwise on the *antepenult*.

V.—SYLLABLES.

17. In Greek, as in Latin, every word has as many syllables as it has separate vowels and diphthongs.

VI.—QUANTITY.

18. A syllable is *long* in quantity,

- 1) If it contains a diphthong or one of the long vowels η or ω : as *oīkōn*.
- 2) If its vowel, whether long or short in itself, is followed by a double consonant or by any two single consonants, except a mute and a liquid: as $\delta\mu\phi\alpha\xi$, in which both syllables are long, though both vowels are short.

19. A syllable is *short* if it contains one of the short vowels, ϵ or \circ , before a vowel, diphthong, or a single consonant: as $\lambda\circ\gamma\circs$.

VII.—SOUNDS OF THE LETTERS.

20. There are no less than three distinct methods recognized by classical scholars in the pronunciation of Greek, generally known as the *English*, the *Modern Greek*, and the *Erasmian*; the first prevailing in England and in this country, the second in Greece, and the third in other parts of the continent of Europe. We subjoin a brief outline of each, leaving the instructor to make his own selection.

I.—THE ENGLISH METHOD.

1. *Sounds of the Vowels.*

21. The vowels, η , ω , and υ , always have the long English sounds of *e*, *o*, and *u*, as heard in *mete*, *tube*, *note*, e. g. $\mu\eta\nu$, $\nu\bar{u}\nu$, $\tau\bar{\omega}\nu$.

22. The vowels, ϵ and \circ , have the short English

sounds of *e* and *o* in *met*, *not*; e.g. ἐκ, τόν; except when they stand before another vowel or at the end of a word, in which positions they are lengthened.

23. The vowels, *a* and *i*, are pronounced like *a* and *i* in Latin, sometimes with the long English sounds, as in *made*, *pine*, and sometimes with the short sounds, as in *mad*, *pin*. In words of more than one syllable, however, final *a* has the sound of final *a* in America.

2. Sounds of the Diphthongs.

24. <i>ai</i>	like <i>ai</i> in <i>aisle</i> ; e.g. αἴρω.
<i>ει</i>	<i>ei</i> height ; e.g. εἰς.
<i>οι</i>	<i>oi</i> coin ; e.g. τοῖν.
<i>αυ</i>	<i>au</i> author ; e.g. ναῦς.
<i>ευ</i> and <i>ηυ</i>	<i>eu</i> neuter ; e.g. πλεύσω.
<i>ου</i>	<i>ou</i> noun ; e.g. νοῦν.
<i>υι</i>	<i>ui</i> quire ; e.g. μνῖα.

The improper diphthongs, *ᾳ*, *ῃ*, and *ῳ*, are pronounced precisely like *a*, *η*, and *ω*.

3. Sounds of the Consonants.

25. The consonants are pronounced nearly as in English ; *γ*, however, is always hard, like *g* in *go*, except before *κ*, *γ*, *χ*, and *ξ*, where it has the sound of *ng* in *sing*, as ἄγγελος, pronounced *anggelos* ; *θ* has the sound of *th* in *thin* ; *σ* and *τ* never have the sound of *sh* like *s* and *t* in Latin and English : thus *Ασία* is not pronounced *Ashia*, but with the ordinary sound of *s* ; *Κριτίας* is not pronounced *Krishias*, but with the ordinary sound of *t*.

II.—THE ERASMIAN METHOD.

1. *Sounds of the Vowels.*

26. The vowels *ε*, *ο*, *υ*, and *ω*, have nearly the same sounds as in the English Method: the other vowels are pronounced as follows:

α like *a* in *father*; e. g. πατήρ.

η *a* in *made*; e. g. πατήρ.

ι *e* in *me*; e. g. ἵστημι.

2. *Sounds of the Diphthongs.*

27. The diphthongs have nearly the same sounds as in the English Method, with the following exceptions:

av like *ou* in *house*; e. g. ναῦς.

ov *oo* in *noon*; e. g. νοῦν.

vu *we* in pronoun *we*; e. g. μνῖα.

3. *Sounds of the Consonants.*

28. The pronunciation of the consonants is nearly the same as in the English Method.

III.—THE MODERN GREEK METHOD.*

1. *Sounds of the Vowels.*

29. *α* like *a* in *father*; e. g. πατήρ.

ε *e* *there*; e. g. φέρε.

η, ι, υ *ē* *me*; e. g. πήγυνμι.

ο, ω *o* *note*; e. g. νῶτος.

* For the Modern Greek Pronunciation the author is indebted to the kindness of Rev. R. F. Buel, late missionary to Greece and long resident in Athens.

2. Sounds of the Diphthongs.

30. *ai* like *e* in *there*; e.g. φέρεται.
ei, oi, ui ē me; e.g. μειοῦ, μυῖα.
ou oo noon; e.g. νοῦν.

ᾳ, η, ω precisely like the single vowels *a, η, ω*.

The diphthongs *av, εv, ηv*, before a vowel, diphthong, liquid, or *β, γ, δ, ξ*, have the sounds of *av, ev, ēv* in *average, every, even*: e.g. αὐλός, εῦδον, ηῦδον. In other situations they have the sounds of *af, ef, eef* in *after, effort, reef*: e.g. αὕξω, ηὕξησα.

3. Sounds of the Consonants.

31. *β* has the sound of the English *v*: e.g. βάσις.

γ has no exact representative in English; it has a sound intermediate between that of *g hard* and *y*, and is approximately expressed by *g* in *again*: e.g. γόνος, γέρας. Before *κ, χ, ξ*, and *ξ*, it has the sound of *ng* in *sing*: e.g. ἄγγελος, pronounced *anggelos*.

δ has the sound of *th* in *them*.

ϑ has the sound of *th* in *think*.

ν has generally the sound of *n* in English; in the article, however, it has before *κ* the sound of *ng*: as τὴν κεφαλήν; and before *π* that of *m*, as τὴν πόλιν.

π has generally the sound of *p*, but after *ν* of the article and *μ* it has that of *b*: e.g. ἄμπελος, τὴν πόλιν.

τ has generally the sound of *t*, but after *ν* in the middle of a word and after *ν* of the article it is pronounced like *d*: e.g. πάντα, τὴν τιμήν.

χ has no equivalent in English, but is like the German *ch*. It may be approximately described as intermediate between the sounds of *h* and *k* in *he* and *key*; e.g. χείρ.

The other consonants are pronounced nearly as in the English Method.

32. In pronunciation quantity is disregarded, the rough breathing is not heard, and the written mark determines the spoken accent.

VIII.—MARKS OF PUNCTUATION.

33. Comma	-	-	-	-	,
Colon	-	-	-	-	:
Period	-	-	-	-	.
Interrogation-mark	-	-	-	-	;

PART I.

LESSONS AND EXERCISES.

BOOK I.

ETYMOLOGY.

LESSON I.

Parts of Speech.—Sentence.—Verbs.

34. In Greek, as in English, words are divided, according to their use, into eight classes, called *Parts of Speech*, viz.: *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections.*

REM.—The *Article* is properly a Demonstrative.

35. These parts of speech, either singly or combined, form sentences, e. g. :

'Αληθεύω.	I speak the truth
'Ο κριτὴς ἀληθεύει.	The judge speaks the truth.

36. Sentences in their various forms and combinations, of course, constitute the language.

37. Every sentence, however simple, consists of two distinct parts, viz. :

- 1) *The Subject*, or that of which it speaks, as *κριτής* in the sentence *κριτής ἀληθεύει*.
- 2) *The Predicate*, or that which is said of the subject, as *ἀληθεύει* in the above sentence.

38. In Greek, as in Latin, the subject is often omitted, when the form of the predicate shows what subject is meant: thus the single word, *Ἀληθεύω*, *I speak the truth*, is in itself a complete sentence, because the ending *ω* shows that the subject cannot be *he*, *they*, or *you*, but must be *I*.

39. When a sentence is thus expressed by a single word, that word is always a verb, and the omitted subject, implied in the ending of the verb, is always a pronoun of the same number and person as the verb itself; as, *Ἀληθεύεις*, *You speak the truth*.

40. The Greek verb, like the English, has three Persons, *First*, *Second*, and *Third*, but, unlike the English, three Numbers, *Singular*, *Dual* (denoting *two* or a *pair*), and *Plural*.

41. The verb in *ω* is inflected in the Present Indicative Active with the following

PERSONAL ENDINGS.

	SING.	DUAL.	PLURAL.
1st Pers.	ω		ομεν
2d Pers.	εις	ετον	ετε
3d Pers.	ει	ετον	ονσι(ν).*

* The ending *ονσιν*, instead of *ονσι*, is used when the next word begins with a vowel.

PARADIGMS.

SINGULAR.

1 P.	βούλεύω,	<i>I advise,</i>	γράφω,	<i>I write,</i>
2 P.	βούλεύεις,	<i>you advise,</i>	γράφεις,	<i>you write,</i>
3 P.	βούλεύεται,	<i>he advises,</i>	γράφεται,	<i>he writes,</i>

DUAL.*

2 P.	βούλεύετον,	<i>you two advise,</i>	γράφετον,	<i>you two write,</i>
3 P.	βούλεύετον,	<i>they two advise,</i>	γράφετον,	<i>they two write,</i>

PLURAL.

1 P.	βούλεύομεν,	<i>we advise,</i>	γράφομεν,	<i>we write,</i>
2 P.	βούλεύετε,	<i>you advise,</i>	γράφετε,	<i>you write,</i>
3 P.	βούλεύουσι(ν),	<i>they advise,</i>	γράφουσι(ν),	<i>they write.</i>

42. PARADIGM OF PRESENT INDICATIVE OF *εἰμί*,

TO BE.

SINGULAR.

1st Person.	εἰμί,	<i>I am,</i>
2d " "	εἶ,	<i>thou art, you are,</i>
3d " "	ἐστί(ν),	<i>he is, she is, it is,</i>

DUAL.

2d Person.	ἐστόν,	<i>you two are,</i>
3d " "	ἐστόν,	<i>they two are,</i>

PLURAL.

1st Person.	ἐσμέν,	<i>we are,</i>
2d " "	ἐστέ,	<i>you are,</i>
3d " "	εἰσι(ν),	<i>they are.</i>

* It will be observed in these Paradigms that the Dual, which from the nature of its signification is really included in the Plural, has in the first person no special form distinct from that number.

LESSON II.

Verbs.—Exercises.

43. VOCABULARY.

Αληθεύω, εις,	<i>to speak the truth.*</i>
Βασιλεύω, εις,	<i>to be king, reign, rule.</i>
Βουλεύω, εις,	<i>to advise.</i>
Γράφω, εις,	<i>to write.</i>
Θαυμάζω, εις,	<i>to admire, wonder at.</i>
Τρέχω, εις,	<i>to run.</i>

44. EXERCISES.

I. Translate into English.

1. Αληθεύω. 2. Βουλεύω. 3. Βασιλεύω. 4. Θαυμάζω. 5. Θαυμάζεις. 6. Βουλεύεις. 7. Αληθεύεις. 8. Βασιλεύεις. 9. Βασιλεύει. 10. Βουλεύει. 11. Θαυμάζει. 12. Αληθεύει. 13. Αληθεύετον. 14. Βασιλεύετον. 15. Θαυμάζετον. 16. Βουλεύετον. 17. Βουλεύομεν. 18. Βασιλεύομεν. 19. Αληθεύομεν. 20. Θαυμάζομεν. 21. Θαυμάζετε. 22. Βουλεύετε. 23. Αληθεύετε. 24. Βασιλεύετε. 25. Βασιλεύονται. 26. Αληθεύονται. 27. Βουλεύονται. 28. Θαυμάζονται.

II. Translate into Greek.

1. I write. 2. We write. 3. He writes. 4. They write. 5. You two run. 6. They two run. 7. We rule. 8. You rule. 9. They rule. 10. I rule. 11. I speak the truth. 12. We speak the truth. 13. He rules. 14. He runs. 15. He speaks the truth. 16. They speak the truth.

* The pupil will observe that the definitions are given in the infinitive, to express the simple *meaning* of the verb without reference to person or number.

LESSON III.

Nouns.

45. In Greek, as in English, all names, whether of persons, places, or things, are called *Nouns*: as, "*Ομηρος*, Homer, *ἀνθρωπος*, a man.

46. Nouns have gender, number, person, and case.

47. The gender of nouns is either *masculine*, *feminine*, *common* or *neuter*.

48. In Greek, as in English, nouns denoting objects which have sex, except some names of animals and a few personal appellatives, are :

1) *Masculine*, if they denote male beings, as
 ἀνήρ, a man; *νιός*, a son; *λέων*, a lion.

2) *Feminine*, if they denote female beings, as
 γυνή, a woman; *Ὥνυχάτηρ*, a daughter;
 λέαινα, a lioness.

3) *Common*, if they apply alike to both sexes,
 as *μάρτυς*, a witness (male or female);
 Θεός, a god or a goddess.

49. When gender is used to denote sex, as in the cases just noticed, it is called *natural gender*.

50. In nouns denoting objects without sex (*neuter* in English) and in many names applicable to animals of both sexes, the gender in Greek, as in Latin, is entirely independent of sex, and is accordingly called *grammatical gender*.

51. The *Grammatical Gender* of nouns is determined *partly* by their *signification*, but *mostly* by their *endings*.

52. The general rules for the grammatical gender

of nouns, independent of their endings,* are the same as in Latin, viz. :

- 1) Most names of *rivers*, *winds*, and *months* are masculine ; as ὁ Νεῖλος, *the Nile* ; ὁ Νότος, *the south wind* ; ὁ βοηδρομιών, *the name of the third Attic month*.
- 2) Most names of *countries*, *towns*, *islands*, and *trees* are feminine ; as, ἡ Αἴγυπτος, *Egypt* ; ἡ Μίλητος, *Miletus* ; ἡ Ἰμβρος, *Imbrus* ; ἡ συκῆ, *a fig-tree*.
- 3) *Indeclinable nouns and clauses used as nouns*, are neuter ; as, τὸ Ἀλφα.

53. The Greek, like the English and the Latin, has three persons, *First*, *Second*, and *Third*, but, unlike them, three numbers, *Singular*, which means one, *Dual*, two, and *Plural*, more than one. Thus the plural, it will be observed, includes the dual.

54. The *Cases* in Greek are five in number : *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*. The place of the Latin *Ablative* is supplied partly by the *Genitive*, but mostly by the *Dative*.

55. The *Nominative Case* corresponds to the *nominative* in English both in name and use.

56. RULE.—*Subject.*

The subject of a finite verb is put in the nominative, e.g. :

Ποιητὴς γράφει. | *A poet is writing.*

57. RULE.—*Finite Verb.*

A finite verb must agree with its subject in number and person.

REM.—Thus, *γράφει* in the above example is in the third person singular, to agree with its subject *ποιητής*.

* Gender, as determined by the endings of nouns, will be noticed in connection with the several declensions.

LESSON IV.

Nouns.—Exercises.

58. VOCABULARY.

Αναγιγνώσκω, εἰς,	<i>to read.</i>
Δικάζω, εἰς,	<i>to judge, decide.</i>
Κλέπτης,	<i>a thief.</i>
Κλέπτω, εἰς,	<i>to steal.</i>
Κόρη,	<i>a girl, maiden.</i>
Λέγω, εἰς,	<i>to tell, relate, speak.</i>
Μαθητής,	<i>a pupil, learner.</i>
Νεανίας,	<i>a youth, young man.</i>
Παίζω, εἰς,	<i>to play, to sport.</i>
Πολίτης,	<i>a citizen.</i>
Στρατιώτης,	<i>a soldier.</i>
Φεύγω, εἰς,	<i>to flee.</i>
Χαίρω, εἰς,	<i>to rejoice.</i>

59. EXERCISES.

I.

1. Κόρη γράφει. 2. Γράφετε. 3. Γράφομεν. 4. Χαίρεις. 5. Νεανίας χαίρει. 6. Χαίρομεν. 7. Κλέπτης κλέπτει. 8. Δικάζομεν. 9. Πολίτης δικάζει. 10. Δικάζετε.

II.

1. They are playing. 2. A youth is playing. 3. Α pupil is reading. 4. You are reading. 5. A soldier is fleeing. 6. They are fleeing. 7. I advise. 8. We advise.

LESSON V.

First Declension.

60. Nouns in Greek are declined in three different ways, and are accordingly divided into three *Declensions*.

61. In any noun, of whatever declension,

- 1) The *root* may be found by dropping the ending of the genitive singular.
- 2) The *several cases* may be formed by adding to this root the proper endings.

62. Nouns of the First Declension present the following

NOMINATIVE ENDINGS:—*α* and *η*, *feminine*; *ας* and *ης*, *masculine*.

63. They are declined by adding to the root the following

CASE-ENDINGS.

SINGULAR.

Nom.	<i>η</i>	<i>ā</i>	<i>ā</i>	<i>ης</i>	<i>ās</i>
Gen.	<i>ηs</i>	<i>ās</i>	<i>ηs, ās</i>	<i>ou</i>	<i>ov</i>
Dat.	<i>η</i>	<i>ā</i>	<i>η, ā</i>	<i>η</i>	<i>ā</i>
Acc.	<i>ηv</i>	<i>āv</i>	<i>āv</i>	<i>ηv</i>	<i>āv</i>
Voc.	<i>η</i>	<i>ā</i>	<i>ā</i>	<i>ā or η</i>	<i>ā</i>

DUAL.

Nom. Acc. Voc.	<i>ā</i>
Gen. Dat.	<i>āv</i>

PLURAL.

Nom.	<i>āt</i>
Gen.	<i>āv</i>
Dat.	<i>āis</i>
Acc.	<i>ās</i>
Voc.	<i>āt.</i>

PARADIGMS.

'Η νίκη. 'Η πεῖρα. 'Η Μοῦσα. 'Ο πολίτης. 'Ο νεανίας.
The victory. The attempt. The Muse. The citizen. The youth.

SINGULAR.

Nom.	<i>νίκη</i>	<i>πεῖρα</i>	<i>Μοῦσα</i>	<i>πολίτης</i>	<i>νεανίας</i>
Gen.	<i>νίκης</i>	<i>πείρας</i>	<i>Μούσης</i>	<i>πολίτου</i>	<i>νεανίου</i>
Dat.	<i>νίκη</i>	<i>πείρᾳ</i>	<i>Μούσῃ</i>	<i>πολίτῃ</i>	<i>νεανίᾳ</i>
Acc.	<i>νίκην</i>	<i>πείραν</i>	<i>Μούσαν</i>	<i>πολίτην</i>	<i>νεανίαν</i>
Voc.	<i>νίκη</i>	<i>πείρα</i>	<i>Μοῦσα</i>	<i>πολίτη</i>	<i>νεανία</i>

DUAL.

N. A. V.	<i>νίκα</i>	<i>πείρα</i>	<i>Μούσα</i>	<i>πολίτα</i>	<i>νεανία</i>
G. D.	<i>νίκαιν</i>	<i>πείραιν</i>	<i>Μούσαιν</i>	<i>πολίταιν</i>	<i>νεανίαιν</i>

PLURAL.

Nom.	<i>νίκαι</i>	<i>πείραι</i>	<i>Μοῦσαι</i>	<i>πολίται</i>	<i>νεανίαι</i>
Gen.	<i>νικῶν</i>	<i>πειρῶν</i>	<i>Μουσῶν</i>	<i>πολιτῶν</i>	<i>νεανιῶν</i>
Dat.	<i>νίκαις</i>	<i>πειραις</i>	<i>Μούσαις</i>	<i>πολίταις</i>	<i>νεανίαις</i>
Acc.	<i>νίκας</i>	<i>πείρας</i>	<i>Μούσας</i>	<i>πολίτας</i>	<i>νεανίας</i>
Voc.	<i>νίκαι.</i>	<i>πείραι.</i>	<i>Μοῦσαι.</i>	<i>πολίται.</i>	<i>νεανίαι.</i>

64. In the above Paradigms observe :

- 1) That in the Dual and Plural they are all declined precisely alike.
- 2) That *πεῖρα* retains its final *a* throughout the singular, as *νίκη* does the *η*.
- 3) That *Μοῦσα* in its declension differs from *πεῖρα* only in changing *a* into *η* in the Gen. and Dat. Sing.
- 4) That *νεανίας* differs from *πολίτης* only in having *a* in Dat. and Acc. Sing., while the latter has *η*.

65. Nouns in *a*, preceded by *ρ*, *ε*, or *ι*, retain the *a* throughout the singular, like *πεῖρα*, while other nouns in *a* have the Gen. and Dat. in *ης* and *γ*, like *Μοῦσα*.

66. Most nouns in *ης* have the Voc. Sing. in *a* like *πολίτης*. This is true of

- 1) All nouns in $\tau\eta\varsigma$: e.g. ἐργάτης, a laborer, Voc. ἐργάτα.
- 2) Verbal compounds in $\eta\varsigma$: e.g. γεωμέτρης ($\gamma\hat{\eta}$, earth, and μετρέω, to measure), a geometer, Voc. γεωμέτρα.
- 3) National names in $\eta\varsigma$: e.g. Σκύθης, Scythian, Voc. Σκύθα. Other nouns in $\eta\varsigma$ have the Voc. in η : e.g. Πέρσης (proper name), Perses, Voc. Πέρση.

67. Quantity of Final Syllables in First Declension.

(1) Final *a* is long, except in the Nom. and Voc. Sing. of nouns whose genitive is in $\eta\varsigma$ (and a few others), and in the Voc. of nouns in $\eta\varsigma$. (See Paradigms.)

(2) Final *as* is always long in this declension.

(3) Final *av* takes the quantity of the nominative.

68. Accentuation.

(1) The syllable which has the accent in the nominative retains it throughout all the cases, except

1) In the Gen. Plur., which takes the circumflex on the ultimate.

2) When the acute stands on the antepenult in the nominative, it must be removed to the penult in those cases which have a long ultimate: e.g. λέαινα, a lioness, Gen. λεαίνης.

(2) Inflection may, however, change the character of the accent, as follows, viz.:

1) The acute on the ultimate of the Nom. becomes the circumflex in the Gen. and Dat. of all numbers: e.g. τιμή, τιμῆς.

- 2) The acute on a penult long *by nature* † becomes the circumflex when the ultimate is shortened: e. g. *πολίτης*, *πολῖτα*, *πολῖται*.*
- 3) The circumflex on the penult of the Nom. becomes the acute when the ultimate is lengthened: e. g. *Μοῦσα*, *Μούσης*.

LESSON VI.

First Declension, continued.

69. The Greek language, like the English, has a definite article, which is so often used with substantives that its declension must be given at the outset.

70. PARADIGM OF THE ARTICLE.

ὅ, ἥ, τό, the.

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	ὅ	ἥ	τό
Gen.	τοῦ	τῆς	τοῦ
Dat.	τῷ	τῇ	τῷ
Acc.	τὸν	τὴν	τό

DUAL.

N. & A.	τώ	τά	τώ
G. & D.	τοῖν	ταῖν	τοῖν

PLURAL.

Nom.	οἱ	αἱ	τά
Gen.	τῶν	τῶν	τῶν
Dat.	τοῖς	ταῖς	τοῖς
Acc.	τούς	τάς	τά.

* The endings *αι* and *οι* are regarded as short in accentuation.† i. e. by the *natural quantity* of its vowel, independently of position.

71. On *accentuation*, observe that the forms ὁ, ἡ, οἱ, αἱ, take no accent, the Gen. and Dat. the circumflex, and the other forms the acute.

72. RULE.—*Article.*

The Article agrees with its noun in gender, number, and case, e. g.:

<i>'H ἐπιστολή.</i>		<i>The letter.</i>
<i>Ai ἐπιστολαί.</i>		<i>The letters.</i>

73. RULE.—*Modifying Nouns.*

A noun modifying the meaning of another noun is put

- 1) In the same case as that noun, when it denotes the same person or thing, e. g.:

<i>Εὐριπίδης ὁ ποιητής.</i>		<i>Euripides the poet.</i>
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- 2) In the Genitive, when it denotes a different person or thing, e. g.:

<i>'H τοῦ κριτοῦ ἀρετή.</i>		<i>The virtue of the judge.</i>
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74. When the governing noun has an article, the genitive is commonly placed between the article and that noun, as in the above example. As the Greek language, however, allows great freedom in the arrangement of words, this order is by no means uniformly followed. Thus, the above example may read,

1. *'H τοῦ κριτοῦ ἀρετή.*
2. *'H ἀρετὴ ἡ τοῦ κριτοῦ.*
3. *'H ἀρετὴ τοῦ κριτοῦ.*
4. *Tοῦ κριτοῦ ἡ ἀρετή.*

75. RULE.—*Direct Object.*

Any transitive verb may take an *Accusative* as the direct object of its action, e. g.:

<i>Γράφω ἐπιστολήν.</i>		<i>I am writing a letter.</i>
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LESSON VII.

First Declension.—Exercises.

76. VOCABULARY.*

Ἐπιστολή, ἡς, ἡ,	<i>letter, message.</i>
Γέφυρα, ας, ἡ,	<i>bridge.</i>
Κριτής, οῦ, ὁ,	<i>judge.</i>
Λύω, εις,	<i>to break, break down, violate.</i>
Ο, ἡ, τό,	<i>the.</i>
Οἰκία, ας, ἡ,	<i>house.</i>
Ποιητής, οῦ, ὁ,	<i>poet.</i>
Σπονδή, ἡς, ἡ,	<i>libation; plur. treaty, truce.</i>
Στρατιώτης, ον, ὁ,	<i>soldier.</i>
Χαλεπαίνω, εις,	<i>to be angry.</i>

77. EXERCISES.

I.

1. Θαυμάζω τὴν ἐπιστολήν. 2. Ο νεανίας θαυμάζει τὰς ἐπιστολάς. 3. Θαυμάζομεν τὰς τοῦ ποιητοῦ ἐπιστολάς. 4. Ο ποιητής τὴν οἰκίαν θαυμάζει. 5. Οι ποιηταὶ τὰς οἰκίας θαυμάζουσιν. 6. Οι ποιηταὶ τὴν οἰκίαν τοῦ κριτοῦ θαυμάζουσιν. 7. Οι στρατιῶται χαλεπαίνουσιν. 8. Λύουσι τὴν γέφυραν. 9. Οι στρατιῶται λύουσι τὰς σπονδάς.

* After each noun in the Vocabularies will be given, first, the genitive ending, which will enable the pupil readily to decline the noun throughout according to previous paradigms; and, secondly, the appropriate form of the article to mark the gender: thus, *ἡς* after *ἐπιστολή* and *ας* after *γέφυρα* show that these nouns are declined respectively like *νίκη* and *πέρα*; while *ἡ*, the feminine form of the article appended to each, shows that they are feminine.

II.

1. The judge is reading the letter. 2. I am reading a letter. 3. They are reading the letter of the judge. 4. We are reading the letters of the judge. 5. We admire the house of the poet. 6. I admire the houses of the poets.
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LESSON VIII.

Second Declension.

78. The *Second Declension* presents the following NOMINATIVE ENDINGS:—*os* and *ως*, *masc.*; *ov* and *ων*, *neut.*

REM.—Some nouns in *os* are feminine by exception.

79. They are declined by adding to the root the following

CASE-ENDINGS.

SINGULAR.				
Nom.	<i>os</i>	<i>ως</i>	<i>ov</i>	<i>ων</i>
Gen.	<i>ou</i>	<i>ω</i>	<i>ou</i>	<i>ω</i>
Dat.	<i>o</i>	<i>ω</i>	<i>o</i>	<i>ω</i>
Acc.	<i>ov</i>	<i>ων</i>	<i>ov</i>	<i>ων</i>
Voc.	<i>os</i> OR <i>ε*</i>	<i>ως</i>	<i>ov</i>	<i>ων</i>
DUAL.				
N. A. V.	<i>ω</i>	<i>ω</i>	<i>ω</i>	<i>ω</i>
G. D.	<i>ouv</i>	<i>ωνυ</i>	<i>ouv</i>	<i>ωνυ</i>
PLURAL.				
Nom.	<i>oi</i>	<i>ω</i>	<i>a</i>	<i>ω</i>
Gen.	<i>ων</i>	<i>ων</i>	<i>ων</i>	<i>ων</i>
Dat.	<i>ois</i>	<i>ως</i>	<i>ois</i>	<i>ως</i>
Acc.	<i>ous</i>	<i>ως</i>	<i>a</i>	<i>ω</i>
Voc.	<i>oi</i>	<i>ω</i>	<i>a</i>	<i>ω</i> .

* The Vocative generally ends in *ε*.

PARADIGMS.

'Ο λόγος.	'Ο Ζεός.	Tὸ ἴμάτιον.	Tὸ σῦκον.
The word.	The god.	The cloak.	The fig.

SINGULAR.

Nom.	λόγος	Ζεός	ἱμάτιον	σῦκον
Gen.	λόγου	Ζεοῦ	ἱματίου	σύκου
Dat.	λόγῳ	Ζεῷ	ἱματίῳ	σύκῳ
Acc.	λόγον	Ζεόν	ἱμάτιον	σύκον
Voc.	λόγε	Ζεός	ἱμάτιον	σύκον

DUAL.

N. A. V.	λόγω	Ζεῷ	ἱματίῳ	σύκῳ
G. D.	λόγοιν	Ζεοῖν	ἱματίοιν	σύκοιν

PLURAL.

Nom.	λόγοι	Ζεοί	ἱμάτια	σύκα
Gen.	λόγων	Ζεῶν	ἱματίων	σύκων
Dat.	λόγοις	Ζεοῖς	ἱματίοις	σύκοις
Acc.	λόγοις	Ζεούς	ἱμάτια	σύκα
Voc.	λόγοι.	Ζεοί.	ἱμάτια.	σύκα.

80. *Accentuation.*—The syllable which has the accent in the nominative, retains it throughout all the cases, subject to the same exceptions and changes as in the First Declension (68), except in the Gen. Plur., which has the accent on the ultimate only when the Nom. Sing. is accented on that syllable.

LESSON IX.

Second Declension, continued.

81. A few nouns of the second declension, having ε or ο before the ending, suffer contraction through

all the cases, and are declined according to the following

PARADIGMS.

'Ο πλόος, πλοῦς.		Τὸ ὁστέον, ὁστοῦν.	
<i>The voyage.</i>		<i>The bone.</i>	
SINGULAR.			
Nom.	πλόος	πλοῦς	ὁστέον
Gen.	πλόον	πλοῦ	ὁστέον
Dat.	πλόῳ	πλῷ	ὁστέῳ
Acc.	πλόον	πλοῦν	ὁστέον
Voc.	πλόε	πλοῦ	ὁστέον
DUAL.			
N. A. V	πλόω	πλώ	ὁστέω
G. D.	πλόοιν	πλοῖν	ὁστέοιν
PLURAL.			
Nom.	πλόοι	πλοῖ	ὁστέα
Gen.	πλόον	πλῶν	ὁστέων
Dat.	πλόοις	πλοῖς	ὁστέοις
Acc.	πλόοις	πλοῖς	ὁστέα
Voc.	πλόοι	πλοῖ.	ὁστέα

REM.—It will be observed that the above paradigms in their uncontracted form do not differ at all in their declension from λόγος and σῦκον (79); it is only in the fact of their contraction that they present any peculiarity.

82. *Accentuation.*—The contracted ultimate is circumflexed, if the penult had the accent before contraction; except in the Dual Nom. Acc. and Voc., where it takes the acute, as πλώ instead of πλῷ.

83. Attic Second Declension.

The nouns in ως and ων form the so called *Attic Second Declension*, and are declined according to the following

PARADIGMS.

	'Ο λεώς, <i>The people.</i>	Τὸ ἀνώγεων. <i>The hall.</i>
SINGULAR.		
Nom.	λεώς	ἀνώγεων
Gen.	λεώ	ἀνώγεω
Dat.	λεῷ	ἀνώγεῳ
Acc.	λεῶν	ἀνώγεων
Voc.	λεώς	ἀνώγεων
DUAL.		
N. A. V.	λεώ	ἀνώγεω
G. D.	λεῷν	ἀνώγεῳν
PLURAL.		
Nom.	λεώ	ἀνώγεω
Gen.	λεῶν	ἀνώγεων
Dat.	λεῷς	ἀνώγεοις
Acc.	λεώς	ἀνώγεω
Voc.	λεῷ.	ἀνώγεω.

84. On accentuation, observe

- 1) That the Gen. Sing. retains the acute at variance with the rule (80), as **λεώ**, not **λεῷ**.
- 2) That nouns of this declension may have the acute on the antepenult, as **ἀνώγεων**, not **ἀνωγέων**.

LESSON X.

Second Declension.—Exercises.

85. The person or thing *to* or *for* which any thing is or is done, is called an *indirect object*, e. g.:

Κύρος στρατιώτῃ τὴν ἐπι- | *Cyrus reads the letter to*
στολὴν ἀναγιγνώσκει. | *a soldier.*

REM.—Here *στρατιώτῃ* is the *indirect object*, while *ἐπιστολήν* is the *direct object*.

86. RULE.—*Direct and Indirect Objects.*

Any transitive verb may take the Accusative of the *direct* and the Dative of the *indirect* object.

87. The article is often used in Greek, though omitted in English,

- 1) Before *abstract* nouns, denoting virtues, vices, qualities, &c., e. g.:

Θαυμάζομεν τὴν σοφίαν. | We admire wisdom.

- 2) Before *proper* names of well known persons or places, e. g.:

Ο Σωκράτης τὴν σοφίαν | Socrates admires wisdom.
Θαυμάζει.

88. VOCABULARY.

Αἰνείας, οὐ, ὁ,	<i>Aeneas</i> , a celebrated Trojan prince.
Διώκω, εις,	<i>to pursue, follow, seek.</i>
*Εγκωμιάζω, εις,	<i>to praise, extol.</i>
*Ἐχω, εις,	<i>to have.</i>
*Ηδονή, ἡς, ἥ,	<i>pleasure.</i>
Θηρεύω, εις,	<i>to hunt, to chase, pursue.</i>
*Ιμάτιον, οὐ, τό,	<i>cloak, mantle.</i>
*Ιππος, οὐ, ὁ or ἥ,	<i>horse.</i>
Κλέπτης, οὐ, ὁ,	<i>thief.</i>
Κόρη, ης, ἥ,	<i>girl, maiden.</i>
Λαγώς, ώ, ὁ,	<i>hare.</i>
Μῦθος, οὐ, ὁ,	<i>legend, tale, story.</i>
Ομηρος, οὐ, ὁ,	<i>Homer</i> , the great Epic poet of Greece.
Παιδεύω, εις,	<i>to bring up, teach, educate.</i>
*Ρόδον, οὐ, τό,	<i>rose.</i>
Στράτηγός, οῦ, ὁ,	<i>general, commander.</i>
Τέκνον, οὐ, τό,	<i>child.</i>

89. EXERCISES.

I.

1. "Ομηρος τὸν Αἰνείαν ἐγκωμιάζει. 2. "Εχω ιμάτιον. 3. Θηρεύομεν λαγώς. 4. "Εχω τὸν ἵππον. 5. "Εχετε τοὺς ἵππους. 6. 'Ο στρατηγὸς στρατιώτας ἔχει. 7. Παιδεύομεν τέκνα. 8. Μύθους λέγομεν. 9. Τοὺς τέκνοις μύθους λέγομεν. 10. Τοὺς μύθους θαυμάζομεν. 11. 'Ο στρατηγὸς τὸν ποιητὴν θαυμάζει. 12. Τὴν ἡδονὴν διώκομεν. 13. Οἱ στρατιῶται τὴν ἡδονὴν διώκουσιν.

II.

1. The soldier has a horse. 2. A soldier has the horse. 3. A girl has the rose. 4. The girls have roses. 5. The general has the horse. 6. The citizens are pursuing the thief.
-

LESSON XI.

Third Declension.—Class I.

90. The *Third Declension* presents the following Nominative ENDINGS:—*a*, *ι*, *υ*, *ω*, *ν*, *ρ*, *σ*, *ξ*, *ψ*.

91. The Gender of nouns of the third declension, when not determined by the signification (52), may generally be ascertained from the endings by the following

*Rules for Grammatical Gender.*I. *Masculines.*

- 1) All nouns in *ᾱν*, *ᾱς* (*Gen. αντος*), *ενς*, and *ῡν*

- 2) Most nouns in *ην*, *ηρ*, *υρ*, *ωρ*, *ων* (*Gen. ωνος* or *οντος*), *ους*, *ως* (*Gen. ωτος*), and *ψ*.

II. Feminines.

- 1) All nouns in *ᾶς* (*Gen. αδος*), *αυς*, *ινς*, *ω*, *ως* (*Gen. οος*), and abstracts in *ότης* and *ύτης*.
 2) Most nouns in *εις*, *ις*, and *υς*.

III. Neuters.

- 1) All nouns in *α*, *η*, *ι*, *υ*, *ορ*, and *ος*.
 2) Most nouns in *αρ* and *ας* (*Gen. ατος*).

92. Nouns of this declension are very numerous, and may be divided into five classes :

- 1) Those whose root appears unchanged in the Nom. Sing.: as *παιάν*, *Gen. παιάνος*, a *paeon*; root, *παιᾶν*.
- 2) Those whose root lengthens its final vowel in the Nom. Sing.: as *ποιμήν*, *ποιμένος*, a *shepherd*; root, *ποιμέν*.
- 3) Those whose root assumes *ς* to form the Nom. Sing.: as, *λαιλαψ* (*πς*), *λαιλαπος*, a *storm*; root, *λαιλαπ*.
- 4) Those whose root drops its final consonant (or consonants) in Nom. Sing.: as, *σώμα*, *σώματος*, a *body*; root, *σώματ*.
- 5) Contracts with pure root, i. e. ending in a vowel: as, *τείχος*, *τείχεος*, *τείχους*; root, *τείχε*.

93. Nouns of the third declension are declined with the following

CASE-ENDINGS.

SINGULAR.		
	Masc. and Fem.	Neuter.
Nom.	—	—
Gen.	ος	ος
Dat.	ι	ι
Acc.	α or ν	like Nom.
Voc.	—	like Nom.
DUAL.		
N. A. V.	ε	ε
G. & D.	οιν	οιν
PLURAL.		
Nom.	εις	αι
Gen.	ων	ων
Dat.	σι(ν)*	σι(ν)*
Acc.	ᾶς	ᾶ
Voc.	εις	αι

REM.—The Acc. ending *ν* is used only in nouns of the fifth class, and in a few of the third.

94. *Class I.—Root like Nominative Singular.*

PARADIGMS.

'Ο παιάν.		'Ο κρατήρ.		'Ο αἰών.		'Ο Ἑλλην.	
<i>The paean.</i>		<i>The bowl.</i>		<i>The age.</i>		<i>The Greek.</i>	
SINGULAR.							
Nom.	παιάν	κρατήρ	αἰών	Ἑλλην			
Gen.	παιάνος	κρατῆρος	αἰώνος	Ἑλληνος			
Dat.	παιάνι	κρατῆρι	αἰώνι	Ἑλληνι			
Acc.	παιάνα	κρατῆρα	αἰώνα	Ἑλληνα			
Voc.	παιάν	κρατῆρ	αἰών	Ἑλλην			
DUAL.							
N. A. V.	παιάνε	κρατῆρε	αἰώνε	Ἑλληνε			
G. & D.	παιάνοιν	κρατῆροιν	αἰώνοιν	Ἑλλήνοιν			
PLURAL.							
Nom.	παιάνες	κρατῆρες	αἰώνες	Ἑλληνες			
Gen.	παιάνων	κρατῆρων	αἰώνων	Ἑλλήνων			
Dat.	παιάσι(ν)	κρατῆρσι(ν)	αἰώσι(ν)	Ἑλλήσι(ν)			
Acc.	παιάνας	κρατῆρας	αἰώνας	Ἑλληνας			
Voc.	παιάνες.	κρατῆρες.	αἰώνες.	Ἑλληνες.			

This ending is *σι* before consonants and *σιν* before vowels.

REM.—Observe that in the Dat. Plur. *v* is dropped before *σ* for the sake of euphony: thus, *παιᾶσι* instead of *παιᾶνσι*.

LESSON XII.

Third Declension.—Class I.—Exercises.

95. *Accentuation.*—The general rule for accentuation in the Third Declension, is as follows:

- 1) The syllable which has the accent in the Nom. retains it throughout all the cases, with the limitation, however, that the accent can never stand farther from the end than the antepenult, and there only when the ultimate is short.
- 2) If the accent be on the antepenult, it will be the acute; if on the penult, the circumflex, when that is long by nature and the ultimate short, otherwise the acute.

96. VOCABULARY.

<i>*Αειδω</i> or <i>ᾳδω</i> , <i>εις</i> ,	<i>to sing.</i>
<i>Γεωργός</i> , <i>οῦ</i> , <i>ὅ</i> ,	<i>husbandman.</i>
<i>Δουλος</i> , <i>ον</i> , <i>ὅ</i> ,	<i>slave, servant.</i>
<i>*Ελλην</i> , <i>ηνος</i> , <i>ὅ</i> ,	<i>Greek, a Greek.</i>
<i>Θάλλω</i> , <i>εις</i> ,	<i>to bloom.</i>
<i>Θήρ</i> , <i>θηρός</i> , <i>ὅ</i> ,	<i>wild beast, beast of prey.</i>
<i>Κρατήρ</i> , <i>ηρος</i> , <i>ὅ</i> ,	<i>bowl.</i>
<i>Λειμών</i> , <i>ῶνος</i> , <i>ὅ</i> ,	<i>meadow.</i>
<i>Παιάν</i> , <i>ᾶνος</i> , <i>ὅ</i> ,	<i>paean, war-song.</i>

97. EXERCISES.

1. *Ο λειμών θάλλει.* 2. *Oι λειμῶνες θάλλουσιν.*

3. Ὁ γεωργὸς λειμῶνας ἔχει. 4. Φεύγομεν τοὺς θῆρας.
 5. Ὁ δοῦλος τὸν κρατήρα θαυμάζει. 6. Οἱ στρατιῶται
 παιᾶνας ἀδουσιν. 7. Οἱ τῶν Ἑλλήνων στρατηγοὶ¹
 παιᾶνας ἀδουσιν.
-

LESSON XIII.

Third Declension.—Class II.

98. Class II. lengthens the short vowel in the final syllable of the root to form the nominative singular: as, *ποιμῆν*, *ποιμένος*; *root*, *ποιμέν*.

PARADIGMS.

'Ο ποιμῆν.	'Ο δαίμων.	'Ο αἰθήρ.	'Ο ρήτωρ.
<i>The shepherd.</i>	<i>The divinity.</i>	<i>The air.</i>	<i>The orator.</i>
Root, ποιμέν.	Root, δαίμον.	Root, αἰθέρ.	Root, ρήτορ.

SINGULAR.

Nom.	ποιμῆν	δαίμων	αἰθήρ	ρήτωρ
Gen.	ποιμένος	δαίμονος	αἰθέρος	ρήτορος
Dat.	ποιμένι	δαίμονι	αἰθέρι	ρήτορι
Acc.	ποιμένα	δαίμονα	αἰθέρα	ρήτορα
Voc.	ποιμῆν	δαίμον	αἰθήρ	ρήτορ

DUAL.

N. A. V.	ποιμένε	δαίμονε	αἰθέρε	ρήτορε
G. & D.	ποιμένοιν	δαίμονοιν	αἰθέροιν	ρήτοροιν

PLURAL.

Nom.	ποιμένες	δαίμονες	αἰθέρες	ρήτορες
Gen.	ποιμένων	δαίμονων	αἰθέρων	ρήτορων
Dat.	ποιμέσι(ν)	δαίμοσι(ν)	αἰθέρσι(ν)	ρήτορσι(ν)
Acc.	ποιμένας	δαίμονας	αἰθέρας	ρήτορας
Voc.	ποιμένες.	δαίμονες.	αἰθέρες.	ρήτορες.

REM.—The vocative singular in words of this class is like the

root, except in words accented on the ultimate, in which it is like the nominative, as *ποιμήν*, both Nom. and Voc.

99. A few nouns of this class are syncopated in some of their cases, and are declined according to the following

PARADIGMS.

'Ο πατέρ. The father.	'Η μήτηρ. The mother.	'Η θυγάτηρ. The daughter.	'Ο ἀνήρ. The man.
Root, πατέρ. Root, μήτερ.	Root, μήτερ.	Root, θυγάτερ.	Root, ἀνέρ.
SINGULAR.			
Nom. πατέρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen. πατρός	μητρός	θυγατρός	ἀνδρός
Dat. πατρί	μητρί	θυγατρί	ἀνδρί
Acc. πατέρα	μητέρα	θυγατέρα	ἀνδρα
Voc. πάτερ	μῆτερ	θύγατερ	ἄνερ
DUAL.			
N. A. V. πατέρε	μητέρε	θυγατέρε	ἄνδρε
G. & D. πατέροιν	μητέροιν	θυγατέροιν	ἀνδροῖν
PLURAL.			
Nom. πατέρες	μητέρες	θυγατέρες	ἄνδρες
Gen. πατέρων	μητέρων	θυγατέρων	ἀνδρῶν
Dat. πατράσι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀνδράσι(ν)
Acc. πατέρας	μητέρας	θυγατέρας	ἄνδρας
Voc. πατέρες.	μητέρες.	θυγατέρες.	ἄνδρες.

100. These Paradigms differ from the regular Paradigms of this class,

- 1) In dropping ε of the root in the Gen. and Dat. Sing. and in the Dat. Pl., and in ἀνήρ in all the cases, except the Nom. and Voc. Sing.
- 2) In inserting α in the Dat. Pl. before the ending to soften the pronunciation; in ἀνήρ also a δ for the same reason in all its syncopated forms in place of the omitted ε.

- 3) In several irregularities of accentuation, which will be readily seen in the Paradigms themselves.
-

LESSON XIV.

Third Declension.—Class II.—Exercises

101. The Article in Greek often has the force of the possessives *my, his, her, &c.*; e. g.:

'Ο ποιμὴν τὴν θυγατέρα | *The shepherd loves his
στέργει.* (lit. the) daughter.

102. VOCABULARY.

*Ανθρωπος, ον, ὁ,	<i>man.</i>
*Ηγεμών, όνος, ὁ,	<i>guide.</i>
Θηρίον, ον, τό,	<i>wild animal, beast, game.</i>
Θύγάτηρ, τρός, ἡ,	<i>daughter.</i>
Κῦρος, ον, ὁ,	<i>Cyrus</i> , a Persian prince who attempted to dethrone his brother Artaxerxes.
Μήτηρ, μητρός, ἡ,	<i>mother.</i>
Πατήρ, πατρός, ὁ,	<i>father.</i>
Ποιμήν, ἔνος, ὁ,	<i>shepherd.</i>
*Ρίτωρ, ορος, ὁ,	<i>orator, speaker.</i>
Σοφία, ας, ἡ,	<i>wisdom.</i>
Στέργω, εις,	<i>to love.</i>

103. EXERCISES.

I.

1. *Oι ποιμένες τοὺς ῥήτορας θαυμάζουσιν.* 2. *Η τοῦ ποιμένος θυγάτηρ ἄδει.* 3. *Λί τῶν ποιμένων θυγα-*

τέρες ἄδονσιν. 4. Ἡγεμόνας ἔχομεν. 5. Ο. πατὴρ τὴν
Θυγατέρα στέργει. 6. Κῦρος θηρία θηρεύει. 7. Κῦρος
τὰ θηρία θηρεύει. 8. Στέργομεν τὰς Θυγατέρας. 9.
Ἡ Θυγάτηρ τὴν μητέρα στέργει. 10. Στέργομεν τοὺς
πατέρας. 11. Ἡ μῆτηρ τὴν Θυγατέρα θαυμάζει.

II.

1. The shepherds love their daughters. 2. The girls love their father. 3. We admire the orator. 4. The guide admires the shepherd. 5. The daughter of the guide is writing a letter.

LESSON XV.

Third Declension.—Class III.

104. Class III. adds *s* to the root to form the nominative singular, as *λαιλαψ* (*πς*), *λαιλαπος*; root, *λαιλαπ*.

REM.—It will be at once seen that if *s* be added to the root, we shall have *λαιλαπς*; but *πς* must be written *ψ*, hence *λαιλαψ*.

105. In the formation of the nominative singular and the dative plural, observe the following euphonic changes:

- 1) A Pi-mute—*π*, *β*, *φ*—at the end of the root coalesces with *s* and forms *ψ*: as *λαιλαπ-s*, *λαιλαψ*.
- 2) A Kappa-mute—*κ*, *γ*, *χ*—coalesces with *s* and forms *ξ*: as *κόρακ-s*, *κόραξ*.
- 3) A Tau-mute—*τ*, *δ*, *θ*—is dropped before *s*: as *λάμπαδ-s*, *λάμπας* (*δ* dropped).

PARADIGMS.

'Η λαιλαψ (<i>πς</i>). The storm.	'Ο κόραξ (<i>κς</i>). The raven.	'Η λαμπάς (<i>δς</i>). The torch.	'Η κόρυς (<i>θς</i>). The helmet.
Root, λαιλαπ. Root, κόρακ. Root, λαμπάδ. Root, κόρυθ.			

SINGULAR.

Nom. λαιλαψ	κόραξ	λαμπάς	κόρυς
Gen. λαιλάπος	κόρακος	λαμπάδος	κόρυθος
Dat. λαιλαπι	κόρακι	λαμπάδι	κόρυθι
Acc. λαιλαπα	κόρακα	λαμπάδα	κόρυν
Voc. λαιλαψ	κόραξ	λαμπάς	κόρυς

DUAL.

N. A. V. λαιλαπε	κόρακε	λαμπάδε	κόρυθε
G. & D. λαιλάποιν	κοράκουν	λαμπάδοιν	κόρυθοιν

PLURAL.

Nom. λαιλαπες	κόρακες	λαμπάδες	κόρυθες
Gen. λαιλάπων	κοράκων	λαμπάδων	κόρυθων
Dat. λαιλαψι(<i>ν</i>)	κόραξι(<i>ν</i>)	λαμπάσι(<i>ν</i>)	κόρυσι(<i>ν</i>)
Acc. λαιλαπας	κόρακας	λαμπάδας	κόρυθας
Voc. λαιλαπε.	κόρακες.	λαμπάδες.	κόρυθες.

106. Nouns in *ις* and *υς* not accented on the ultimate, have the accusative singular in *ν* if the root ends in a Tau-mute. See *κόρυς* in the above Paradigms.

107. VOCABULARY.

Εἰρήνη, ης, ḥ,	peace.
*Ἐλπίς, ἴδος, ḥ,	hope.
Θώραξ, ἄκος, ḥ,	breast-plate, cuirass.
Κήρυξ, ὑκος, ḥ,	herald, messenger.
Κόλαξ, ἄκος, ḥ,	flatterer.
Κόραξ, ἄκος, ḥ,	raven, crow.
Μακαρίζω, εις,	to bless, esteem happy.
*Ὀρνις, ἴθος, ḥ or ḥ,	bird.
Πέμπω, εις,	to send.
Φιλόσοφος, ον, ḥ,	philosopher.

Φυγάς, ἄδος, ὁ,	<i>fugitive, exile.</i>
Χειμών, ῥνος, ὁ,	<i>winter, storm.</i>
Χελιδών, ὄνος, ἡ,	<i>swallow.</i>
Χρῦσός, οῦ, ὁ,	<i>gold.</i>

108. EXERCISES.

I.

1. "Εχομεν ἐλπίδας. 2. Τὸν κόλακα φεύγομεν. 3. Οἱ φιλόσοφοι τοὺς κόλακας φεύγουσιν. 4. Οἱ "Ελληνες πέμπουσι κήρυκας. 5. Οἱ στρατιῶται θώρακας ἔχουσιν. 6. Ἡ κόρη τοὺς κόρακας ἔχει. 7. Ἡ τοῦ κήρυκος θυγάτηρ τὰς ὅρνιθας θαυμάζει. 8. Οἱ κήρυκες τοὺς "Ελληνας μακαρίζουσιν. 9. Οἱ ρήτορες τὴν εἰρήνην λύουσιν. 10. Αἱ χελιδόνες τὸν χειμῶνα φεύγουσιν. 11. Ο στρατιώτης τοὺς ποιμένας μακαρίζει.

II.

1. The girl has a bird. 2. The bird sings. 3. The girl esteems the birds happy. 4. The general is sending heralds. 5. The daughters of the herald admire the breastplate of the general. 6. The soldiers are pursuing the fugitives. 8. The girl admires the gold.

LESSON XVI.

Third Declension.—Class IV.

109. Class IV. drops *τ* or *κτ* from the root to form the nominative singular, because it is a principle in the Greek language that no word may end in *τ*: as *σῶμα*, *σώματος*; *root*, *σώματ*.

PARADIGMS.

Tὸ σῶμα.	Tὸ πρᾶγμα.	Tὸ γάλα.	
The body.	The thing.	The milk.	
Root, σώματ.	Root, πράγματ.	Root, γάλακτ.	
SINGULAR.			
Nom.	σῶμα	πρᾶγμα	γάλα
Gen.	σώματος	πράγματος	γάλακτος
Dat.	σώματι	πράγματι	γάλακτι
Acc.	σῶμα	πρᾶγμα	γάλα
Voc.	σῶμα	πρᾶγμα	γάλα
DUAL.			
N. A. V.	σώματε	πράγματε	γάλακτε
G. & D.	σωμάτοιν	πραγμάτοιν	γαλάκτοιν
PLURAL.			
Nom.	σώματα	πράγματα	γάλακτα
Gen.	σωμάτων	πραγμάτων	γαλάκτων
Dat.	σώμασι(ν)	πράγμασι(ν)	γάλαξι(ν)
Acc.	σώματα	πράγματα	γάλακτα
Voc.	σώματα.	πράγματα.	γάλακτα.

REM.—Observe that τ is also dropped in the Dat. Pl., because it can never stand before σ.

110. VOCABULARY.

Ἄδελφός, οῦ, ὁ,	brother.
Ἀθροίζω, εις,	to collect.
Γάλα, ακτος, τό,	milk.
Γυμνάζω, εις,	to train, exercise, particularly in gymnastics.
Θεός, οῦ, ὁ or ἥ,	god, goddess.
Κλέαρχος, ον, ὁ,	<i>Clearchus</i> , commander under Cyrus.
Κῦμα, ατος, τό,	wave, billow.
Σπένδω, εις,	to pour, to pour a libation.
Στράτευμα, ἄτος, τό,	army.
Σῶμα, ἄτος, τό,	body, person.
Ψήφισμα, ἄτος, τό,	decree, act, statuto.

111. EXERCISES.

I.

1. Ὁ νεανίας τὸ σῶμα γυμνάζει. 2. Τὰ σώματα γυμνάζομεν. 3. Κῦρος ἔχει στράτευμα. 4. Κῦρος ἀθροίζει τὸ στράτευμα. 5. Ἐχω τὸ ψήφισμα. 6. Ὁ ρήτωρ τὰ ψηφίσματα ἔχει. 7. Οἱ πολῖται τὰ κύματα θαυμάζουσιν. 8. Ὁ στρατηγὸς τῷ θεῷ κρατῆρα γάλακτος σπένδει. 9. Οἱ Ἑλληνες τοῖς θεοῖς κρατῆρας γάλακτος σπένδουσιν. 10. Κλέαρχος λύει τὰς σπονδάς.

II.

1. You have an army. 2. Cyrus is praising his army. 3. The shepherds wonder at the armies. 4. The girl admires the bowl. 5. The brother of the shepherd speaks the truth. 6. The guide has the bowl of milk.
-

LESSON XVII.

Third Declension.—Class V.

112. Class V. comprises the pure contract nouns of this declension: as *τεῖχος*, *τείχεος*, *τείχους*; root, *τείχε-*.

113. Nouns of this declension which have the root pure, may be divided into two classes:

- 1) Those which do not suffer contraction: as *ἥρως*, *ἥρωος*, a hero; root, *ἥρω*. These present no special peculiarities, and are declined according to the paradigms already given for Classes I. and III.

- 2) Those which are contracted, and which consequently present some peculiarities. These constitute Class V.

114. PARADIGMS. *Pure Root—Not Contracted.*

Tò δάκρυ.	'O κῖς.	'O ζώς.
The tear.	The weevil.	The jackal.
Root, δάκρυ.	Root, κι.	Root, ζω.
Class I.	Class III.	Class III.

SINGULAR.

Nom.	δάκρυ	κῖς	ζώς
Gen.	δάκρυος	κιός	ζωός
Dat.	δάκρυν	κιί	ζωί
Acc.	δάκρυ	κῖν	ζῶα
Voc.	δάκρυ	κῖς	ζώς

DUAL.

N. A. V.	δάκρυε	κίε	ζῶε
G. & D.	δακρύοιν	κιοῖν	ζωοῖν

PLURAL.

Nom.	δάκρυα	κίεσ	ζῶες
Gen.	δακρύων	κιῶν	ζωών
Dat.	δάκρυσι(ν)	κισί(ν)	ζωσί(ν)
Acc.	δάκρυα	κίες	ζῶας
Voc.	δάκρυα.	κίες.	ζῶες.

115. On accentuation, observe

- That monosyllables of this declension at variance with the general rule (95), take the accent in the Gen. and Dat. of all numbers on the ultimate, as in *κῖς*.
- That *ζώς* conforms to this exception in the *singular* and in the *dative plural*, but follows the general rule in the *dual* and in the *genitive plural*.

116. Nouns in *ευς* (*G. εως*), *ης* (*G. eos*), and *ος* (*G. eos*) undergo certain contractions, as seen in the following

PARADIGMS.

Ο βασιλεύς.
The king.
Root, βασιλέ.

Η τριήρης.
The galley.
Root, τριήρε

Τὸ τεῖχος.
The wall.
Root, τείχε.

SINGULAR.

Nom.	βασιλεύς	τριήρης	τεῖχος
Gen.	βασιλέως	(τριήρεος)	τείχους
Dat.	βασιλ(έι)ει	(τριήρει)	(τείχει)
Acc.	βασιλέα	(τριήρα)	τείχος
Voc.	βασιλεῦ	τριήρες	τείχος

DUAL.

N. A. V. βασιλέες	(τριήρεε)	τριήρη	(τείχεε)	τείχη
G. & D. βασιλέοιν	(τριηρέοιν)	τριηροῖν	(τειχέοιν)	τειχοῖν

PLURAL.

Nom.	βασιλ(έες)εις	(τριήρεες)	τριήρεις	(τείχεα)	τείχη
Gen.	βασιλέων	(τριηρέων)	τριηρῶν	(τειχέων)	τειχῶν
Dat.	βασιλέντι(ν)		τριηρεστι(ν)		τειχεστι(ν)
Acc.	βασιλέας	(τριηρέας)	τριηρεις	(τείχεα)	τείχη
Voc.	βασιλ(έες)εις.	(τριηρεες)	τριηρεις.	(τείχεα)	τείχη.

REM.—Βασιλεύς lengthens the Genitive ending *os* into *ως*: thus, βασιλέως for βασιλέος.

LESSON XVIII.

Third Declension.—Class V.—Exercises.

117. RULE.—Vocative.

The name of the person or thing addressed is put in the Vocative, e. g. :

Κύρος, ὡς Τισσαφέρνη, ἀλη- | *Tissaphernes, Cyrus speaks*
θεύει. | *the truth.*

118. VOCABULARY.

Ἄνδρ, ἄνδρος, ὁ,	<i>man, hero.</i>
Βασιλεύς, ἑως, ὁ,	<i>king.</i>
Ἴππεύς, ἑως, ὁ,	<i>horseman, pl. cavalry.</i>
Κάλλος, εος, ους, τό,	<i>beauty.</i>
Κτῆμα, ἄτος, τό,	<i>possession, treasures, means.</i>
Λείπω, εις,	<i>to leave, abandon.</i>
Λόφος, ου, ὁ,	<i>summit, hill.</i>
Μέγεθος, εος, ους, τό,	<i>size, height.</i>
Ξενοφῶν, ὥντος, ὁ,	<i>Xenophon, author of Anabasis.</i>
Ὄρος, εος, ους, τό,	<i>mountain.</i>
Πέρσης, ον, ὁ,	<i>Persian, a Persian.</i>
Πολέμιος, ον, ὁ,	<i>enemy.</i>
Τεῖχος, εος, ους, τό,	<i>wall, fortification.</i>
Τριήρης, εος, ους, ἡ,	<i>galley, trireme.</i>
Φυλάττω, εις,	<i>to guard, defend.</i>
Χρῆμα, ἄτος, τό,	<i>thing, affair, plur. often money, property.</i>
*Ω (interjection),	<i>O, used in direct address.</i>

119. EXERCISES.

I.

1. Ἐχεις τριήρεις, ὦ Ξενοφῶν. 2. Οἱ πολέμιοι τὴν τριήρη ἔχουσιν. 3. Τὸν τῶν Περσῶν βασιλέα θαυμάζομεν. 4. Λείπουσι τὸν λόφον οἱ ἵππεῖς. 5. Τοὺς ἵππέας διώκει. 6. Ἡ τοῦ βασιλέως θυγάτηρ τοὺς ἵππέας θαυμάζει. 7. Οἱ βασιλέως κήρυκες τὰς τῶν Ἑλλήνων τριήρεις θαυμάζουσιν. 8. Ἐχεις χρήματα. 9. Ἐχεις κτήματα. 10. Ἐχεις ἄνδρας.

II.

1. The youth wonders at the beauty of the house.
 2. We admire the mountains. 3. The brother of the

king wonders at the height of the mountain. 4. The king of the Persians wonders at the beauty of the mountain.

LESSON XIX.

Third Declension.—Class V., continued.

120. Many nouns in *ις*, *υς*, *ι*, and *υ*, change the vowels *ι* and *υ* into *e* in all cases, except the Nom., Acc., and Voc. Sing., and then contract *ei* into *ει*, *εες* and *εας* into *εις*, and *εα* into *η*. The endings *ως* and *ων* in the Gen. of nouns in *ις* and *υς* admit an accent on the antepenult as if short, as *πόλεως*.

PARADIGMS.

'Η πόλις.	'Ο πῆχυς.	Tò σίναπι.	Tò ἄστυ.
The city.	The cubit.	The mustard.	The city.
Root, πόλι.	Root, πήχυ.	Root, σίναπι.	Root, ἄστυ.

SINGULAR.

Nom.	πόλις	πῆχυς	σίναπι	ἄστυ
Gen.	πολεως	πῆχεως	σινάπεως	ἄστεως
Dat.	πόλει	πῆχει	σινάπει	ἄστει
Acc.	πόλιν	πῆχυν	σινάπι	ἄστυ
Voc.	πόλι	πῆχυ	σινάπι	ἄστυ

DUAL.

N. A. V.	πολεε	πῆχεε	σινάπεε	ἄστεε
G. & D.	πολέοιν	πῆχέοιν	σιναπέοιν	ἄστεοιν

PLURAL.

Nom.	πόλεις	πῆχεις	σινάπη	ἄστη
Gen.	πολεων	πῆχεων	σιναπέων	ἄστεων
Dat.	πόλεσι(ν)	πῆχεσι(ν)	σινάπεσι(ν)	ἄστεσι(ν)
Acc.	πόλεις	πῆχεις	σινάπη	ἄστη
Voc.	πόλεις.	πῆχεις.	σινάπη.	ἄστη.

REM.—Observe that *πῆχυς* is declined precisely like *πόλις*, and
ἄστυ like *σίναπις*.

121. In any sentence the predicate may be modified by a noun denoting the place of the action.

122. RULE.—*Place.*

The name of the place where any thing is or is done is generally put in the Dative with a preposition, e. g.:

O παῖς ἐν τῷ παραδείσῳ | The boy is playing in the park.

123. RULE.—*Place.*

After verbs of motion,

1) The place *to which* the motion is directed is expressed by the Accusative with a preposition, e. g.:

Ἐξελαύνει εἰς Κολοσσάς. | He marches to Colossae.

2) The place *from which* the motion proceeds is expressed by the Genitive with a preposition, e. g.:

Φεύγουσιν ἐκ τῆς ἀγορᾶς. | They flee from the agora.

124. VOCABULARY.

<i>*Ἄνθος, eos, ovs, τό,</i>	<i>flower.</i>
<i>*Ἀστυ, eos, τό,</i>	<i>city, walled town.</i>
<i>Τονεύς, ἔως, ὅ,</i>	<i>father, pl. parents.</i>
<i>Δύναμις, εως, ἥ,</i>	<i>force, power.</i>
<i>Εἰμί (see 42),</i>	<i>to be.</i>
<i>Εἰς (prep. with accus.),</i>	<i>into, to.</i>
<i>*Ἐκ (prep. with gen.),</i>	<i>from.</i>
<i>*Ἐν (prep. with dat.),</i>	<i>in.</i>
<i>*Ιερεύς, ἔως, ὅ,</i>	<i>priest.</i>

Ίκετεύω, εις,	<i>beseech, supplicate.</i>
Παράδεισος, ου, ὁ,	<i>park, pleasure-ground.</i>
Πόλις, εως, ἡ,	<i>city.</i>
Πρᾶξις, εως, ἡ,	<i>doing, action, deed.</i>
Φίλιππος, ον, ὁ,	<i>Philip, king of Macedon.</i>

125. EXERCISES.

I.

1. *Oἱ στρατιῶται τὴν πόλιν φυλάττειν* 2. Τὰ τῆς πολεως κτήματα φυλάττομεν. 3. Φίλιππος πόλεις ἔχει. 4. Τὸ ἄστυ τείχη ἔχει. 5. Οἱ πολέμιοι ἐκ τοῦ ἄστεος φεύγουσιν. 6. Ίκετεύω τὸν βασιλέα. 7. Οἱ ἱερεῖς τοὺς στρατηγοὺς ἰκετεύουσιν. 8. Ἐστι στράτευμα ἐν τῷ παραδείσῳ. 9. Ο βασιλεὺς ἔχει δύναμιν. 10. Τὰς Κύρου πράξεις θαυμάζομεν.

II.

1. The king is in the city. 2. The general is guarding the city. 3. The king sends messengers into the city. 4. The boys are playing in the king's park. 5. The girl loves her parents. 6. The girl admires flowers. 7. We wonder at the beauty of the flowers.

LESSON XX.

Adjectives.—First and Second Declensions.

126. The *Adjective* is that part of speech which is used to qualify substantives: as ἀγαθός, *good*; μέγας, *great*.

127. In Greek, as in Latin, the form of the adject-

tive often depends, in part, upon the gender of the nouns which it qualifies, e. g.:

'Αγαθὸς ἀνήρ.	A good man.
'Αγαθὴ κόρη.	A good girl.
'Αγαθὸν ἔργον.	A good work.

REM.—Thus ἀγαθός is the form of the adjective which is used with masculine nouns, ἀγαθή with feminine, and ἀγαθόν with neuter.

128. These three forms of the adjective are declined like nouns of the same endings. Thus the *masculine* is declined like λόγος (79), and is accordingly of the second declension; the *feminine* like νίκη (63), and is of the first declension; the *neuter* like σῦκον, and, like the masculine, is of the second declension.

PARADIGM.

'Αγαθός, good.

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν

DUAL.

N. A. V.	ἀγαθώ	ἀγαθά	ἀγαθώ
G. & D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν

PLURAL.

Nom.	ἀγαθοί	ἀγαθαί	ἀλαθά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Acc.	ἀγαθοῖς	ἀγαθάς	ἀγαθά
Voc.	ἀγαθοί	ἀγαθαί	ἀγαθά.

129. Adjectives of this class have the feminine in *a*, if *ρ*, *ε*, or *ι* precedes the ending; as, φίλιος, φιλία, φίλιον.

PARADIGM.

Φίλιος, *friendly*.

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	φίλιος	φιλία	φιλίον
Gen.	φιλίου	φιλίας	φιλίου
Dat.	φιλίῳ	φιλίῃ	φιλίῳ
Acc.	φιλίου	φιλίᾳν	φιλίουν
Voc.	φίλιε	φιλία	φιλίον

DUAL.

N. A. V.	φιλίω	φιλία	φιλίω
G. & D.	φιλίοιν	φιλίαιν	φιλίοιν

PLURAL.

Nom.	φίλιοι	φιλίαι	φιλία
Gen.	φιλίων	φιλίων	φιλίών
Dat.	φιλίοις	φιλίαις	φιλίοις
Acc.	φιλίους	φιλίας	φιλία
Voc.	φίλιοι	φιλίαι	φιλία.

REM.—In accentuation, as in declension, adjectives generally follow the analogy of nouns, as in the paradigm of ἀγαθός. As an exception, however, adjectives in *os* not accented on the ultimate, take the accent in the *feminine* on the same syllable as in the *masculine*, when the quantity of the ultimate will permit (10). Thus, in the above paradigm the *fem.* φιλία becomes in *nom.* and *voc. plur.* φιλίαι, because the *masc.* is φιλίοι, though if it had followed the analogy of nouns it would have been φιλίαι.

LESSON XXI.

Adjectives.—First and Second Declensions, continued.

130. Adjectives in *os*, with *ε* or *ο* before the ending, suffer contraction, as *χρύσεος* (*golden*), *χρυσοῦς*; *fem.* *χρυσέα*, *χρυσή*; *neut.* *χρύσεον*, *χρυσοῦν*: *ἀπλόος* (*simple*), *ἀπλοῦς*; *fem.* *ἀπλόη*, *ἀπλῆ*; *neut.* *ἀπλόον*, *ἀπλοῦν*. In their contract forms they are declined according to the following

PARADIGMS.

1. <i>Χρυσοῦς</i> , <i>golden</i> .			2. <i>Ἀπλοῦς</i> , <i>simple</i> .		
SINGULAR.					
Nom.	<i>χρυσοῦς</i>	<i>χρυσῆ</i>	<i>χρυσοῦν</i>	<i>ἀπλοῦς</i>	<i>ἀπλῆ</i>
Gen.	<i>χρυσοῦ</i>	<i>χρυσῆς</i>	<i>χρυσοῦ</i>	<i>ἀπλοῦ</i>	<i>ἀπλῆς</i>
Dat.	<i>χρυσῷ</i>	<i>χρυσῇ</i>	<i>χρυσῷ</i>	<i>ἀπλῷ</i>	<i>ἀπλῷ</i>
Acc.	<i>χρυσοῦν</i>	<i>χρυσῆν</i>	<i>χρυσοῦν</i>	<i>ἀπλοῦν</i>	<i>ἀπλῆν</i>
Voc.		<i>χρυσῆ</i>	<i>χρυσοῦν</i>		<i>ἀπλῆ</i>
DUAL.					
N. A. V.	<i>χρυσώ</i>	<i>χρυσᾶ</i>	<i>χρυσώ</i>	<i>ἀπλώ</i>	<i>ἀπλᾶ</i>
G. & D.	<i>χρυσοῖν</i>	<i>χρυσαῖν</i>	<i>χρυσοῖν</i>	<i>ἀπλοῖν</i>	<i>ἀπλαῖν</i>
PLURAL.					
Nom.	<i>χρυσοῖ</i>	<i>χρυσαῖ</i>	<i>χρυσᾶ</i>	<i>ἀπλοῖ</i>	<i>ἀπλαῖ</i>
Gen.	<i>χρυσῶν</i>	<i>χρυσῶν</i>	<i>χρυσῶν</i>	<i>ἀπλῶν</i>	<i>ἀπλῶν</i>
Dat.	<i>χρυσοῖς</i>	<i>χρυσαῖς</i>	<i>χρυσοῖς</i>	<i>ἀπλοῖς</i>	<i>ἀπλαῖς</i>
Acc.	<i>χρυσοῖς</i>	<i>χρυσᾶς</i>	<i>χρυσᾶ</i>	<i>ἀπλοῖς</i>	<i>ἀπλᾶς</i>
Voc.	<i>χρυσοῖ</i>	<i>χρυσαῖ</i>	<i>χρυσᾶ</i>	<i>ἀπλοῖ</i>	<i>ἀπλαῖ</i>

REM.—For accentuation of Nom. Acc. and Voc. Dual, Masc. and Neut., see 82.

131. Some adjectives in *os* and *ous* have but two

terminations for the three genders, as they employ the same form both for the masculine and the feminine.

PARADIGMS.

"*Άδικος, unjust.* *Εὔνοος, εὔνους, well disposed.*

SINGULAR.

	M. & F.	Neut.	M. & F.	Neut.
Nom.	άδικος	άδικον	εὔνοος	εὔνουν
Gen.	άδικου	άδικου	εὔνου	εὔνου
Dat.	άδικῳ	άδικῳ	εὔνῳ	εὔնῳ
Acc.	άδικον	άδικον	εὔνου	εὔνουν
Voc.	άδικε	άδικον	εὔνο	εὔνου

DUAL.

N. A. V.	άδικω	άδικω	εὔνω	εὔνω
G. & D.	άδικοιν	άδικοιν	εὔνοιν	εὔνοιν

PLURAL.

Nom.	άδικοι	άδικα	εὔνοι	εὔνοα
Gen.	άδικων	άδικων	εὔνων	εὔνων
Dat.	άδικοις	άδικοις	εὔνοις	εὔνοις
Acc.	άδικοντ	άδικα	εὔνου	εὔνοα
Voc.	άδικοι	άδικα.	εὔνοι	εὔνοα.

LESSON XXII.

Adjectives.—First and Second Declensions.—Exercises.

132. RULE.—*Agreement of Adjectives.*

Adjectives agree in gender, number, and case, with the nouns which they qualify, e. g.:

'Αγαθὸς βασιλεύς.		A good king.
'Αγαθὴ βασιλεία.		A good queen.

133. Adjectives may be used in the predicate with the verb *εἰμί* to affirm some quality of the subject, e. g.:

<i>'O βασιλεύς ἔστιν ἀγαθός.</i>	<i>The king is good.</i>
<i>'H βασιλειά ἔστιν ἀγαθή.</i>	<i>The queen is good.</i>

134. In English the adjective with the definite article is often used substantively, though only in the plural number; in Greek, however, this usage is extended to all numbers and genders, e. g.:

<i>'O ἀγαθός.</i>	<i>The good man.</i>
<i>'H ἀγαθή.</i>	<i>The good woman.</i>
<i>Tò ἀγαθώ.</i>	<i>The two good men.</i>
<i>Oi ἀγαθοί.</i>	<i>The good.</i>

135. This is particularly frequent in the neuter plural, e. g.:

<i>Tà καλά.</i>	<i>Honorable things.</i>
	<i>Honorable actions.</i>
	<i>Honorable conduct.</i>

136. VOCABULARY.

<i>'Αγαθός, ἡ, óv,</i>	<i>good.</i>
<i>Αἰσχρός, á, óv,</i>	<i>shameful, base.</i>
<i>Βίβλος, ou, ī,</i>	<i>book.</i>
<i>'Ελληνικός, ī, óv,</i>	<i>Hellenic, Grecian</i>
<i>'Εργον, ou, tó,</i>	<i>work, deed.</i>
<i>Εὐδαιμονίζω, eis,</i>	<i>to think happy.</i>
<i>Κάκος, ī, óv,</i>	<i>bad, base.</i>
<i>Καλός, ī, óv,</i>	<i>beautiful, noble.</i>
<i>Κῆπος, ou, ð,</i>	<i>garden.</i>
<i>Κρύπτω, eis,</i>	<i>to conceal, hide.</i>
<i>Κύπελλον, ou, tó,</i>	<i>cup.</i>

<i>Παῖς, παιδός, ὁ,</i>	<i>boy, son, child.</i>
<i>Σοφός, ἡ, ὁν,</i>	<i>wise.</i>
<i>Χρυσοῦς, ἡ, οὐν,</i>	<i>golden, of gold.</i>

137. EXERCISES.

I.

1. 'Ο νεανίας καλὰ ἔργα διώκει. 2. Τὰ καλὰ διώκομεν. 3. Αἱ καλαὶ κόραι τὰς ἐπιστολὰς ἔχουσιν. 4. Οἱ πολῖταὶ εἰσὶ σοφοί. 5. Τὸ κύπελλόν ἐστι χρυσοῦν. 6. Εὔδαιμονίζομεν τοὺς ἀγαθούς. 7. 'Ο κλέπτης κρύπτει τὰ χρυσᾶ κύπελλα ἐν τῷ κήπῳ. 8. Οἱ ἀγαθοὶ τὰ καλὰ διώκουσιν. 9. 'Ο Κῦρος ἀθροίζει τὸ Ἑλληνικὸν στράτευμα. 10. 'Ο κακὸς τὰ αἰσχρὰ διώκει. 11. 'Ο παῖς τὴν καλὴν βίβλον ἔχει.

II.

1. The boys are playing in the beautiful park.
 2. The good boy is writing a beautiful letter. 3. The good king has a golden breastplate. 4. The breastplate of the good king is of gold (*golden*). 5. The boy has a golden cup. 6. We admire the boy's golden cup.

LESSON XXIII.

Adjectives.—First and Third Declensions.

138. Many adjectives of three terminations are declined in the masculine and neuter like nouns of the *third declension*, and in the feminine like those of the *first declension*.

PARADIGMS.

1. Χαρίεις, *graceful.*2. Ἡδύς, *sweet.*

SINGULAR.

Nom.	χαρίεις	χαρίεσσα	χαρίεν	ἡδύς	ἡδεῖᾳ	ἡδύ
Gen.	χαρίεντος	χαριέσσης	χαρίεντος	ἡδέος	ἡδείας	ἡδέος
Dat.	χαρίεντι	χαριέσσῃ	χαρίεντι	ἡδεῖ	ἡδείᾳ	ἡδεῖ
Acc.	χαρίεντα	χαριέσσαν	χαρίεν	ἡδύν	ἡδείαν	ἡδύ
Voc.	χαρίεν	χαριέσσα	χαρίεν	ἡδύς	ἡδεῖα	ἡδύ

DUAL.

N. A. V.	χαρίεντε	χαριέσσᾶ	χαρίεντε	ἡδέε	ἡδεῖᾳ	ἡδέε
G. & D.	χαριέντοιν	χαριέσσαν	χαριέντοιν	ἡδείουν	ἡδείαν	ἡδέοιν

PLURAL.

Nom.	χαρίεντες	χαριέσσαι	χαρίεντα	ἡδεῖς	ἡδεῖαι	ἡδέα
Gen.	χαριέντων	χαριέσσῶν	χαριέντων	ἡδέων	ἡδειών	ἡδέων
Dat.	χαριέστι(ν)	χαριέσσασι	χαριέστι(ν)	ἡδείστι(ν)	ἡδείασι	ἡδείστι(ν)
Acc.	χαριέντας	χαριέσσᾶς	χαριέντα	ἡδεῖς	ἡδείας	ἡδέα
Voc.	χαριέντες	χαριέσσαι	χαριέντα	ἡδεῖς	ἡδεῖαι	ἡδέα.

3. Μέλας, *black.*4. Πᾶς, *all, every.*

SINGULAR.

Nom.	μέλας	μέλαινᾶ	μέλαν	πᾶς	πᾶσᾳ	πᾶν
Gen.	μέλανος	μελαίνης	μέλανος	παντός	πάσης	παντός
Dat.	μέλανῃ	μελαίνῃ	μέλανῃ	παντὶ	πάσῃ	παντὶ
Acc.	μέλανᾶ	μελαίναν	μέλαν	πάντα	πάσαν	πᾶν
Voc.	μέλας	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν

DUAL.

N.A. V.	μέλανε	μελαίνᾶ	μέλανε	πάντε	πάσᾳ	πάντε
G. & D.	μελάνοιν	μελαίναιν	μελάνοιν	πάντοιν	πάσαιν	πάντοιν

PLURAL.

Nom.	μέλανες	μέλαιναι	μέλανα	πάντες	πᾶσαι	πάντᾳ
Gen.	μελάνων	μελαιγῶν	μελάνων	πάντων	πασῶν	πάντων
Dat.	μελαστι(ν)	μελαίναισι	μέλαστι(ν)	πάσι(ν)	πάσαισ	πάσι(ν)
Acc.	μέλανας	μελαίνᾶς	μέλανα	πάντας	πάσας	πάντα
Voc.	μέλανες	μέλαιναι	μέλανα.	πάντες	πᾶσαι	πάντα.

REM.—On the accentuation of *πᾶς*, the pupil will observe that the feminine follows the analogy of nouns of the first declension,

and that the masculine and neuter are accented in the singular like monosyllabic substantives of the third declension (115), while in the dual and plural they conform to the general rule for accentuation as given in article 95.

139. Some adjectives belong wholly to the third declension.

PARADIGMS.

1. Σαφής, <i>evident, plain.</i>		2. Σώφρων, <i>prudent.</i>	
SINGULAR.			
M. & F.	σαφής	Neut.	σώφρων
Nom.	σαφοῦς (σαφέος)	σαφές	σώφρων
Gen.	σαφοῦντος	σαφοῦς	σώφρωνος
Dat.	σαφεῖ (σαφεῖ)	σαφεῖ	σώφρονι
Acc.	σαφῆ (σαφέα)	σαφές	σώφρονα
Voc.	σαφες	σαφές	σώφρον
DUAL.			
N. A. V.	σαφῆ (σαφέε)	σαφῆ	σώφρονε
G. & D.	σαφοῖν (σαφέοιν)	σαφοῖν	σώφρονε
PLURAL.			
Nom.	σαφ(έες)εῖς	σαφ(έα)η	σώφρονες
Gen.	σαφῶν (σαφέων)	σαφῶν	σώφρονων
Dat.	σαφέσι(ν)	σαφέσι(ν)	σώφροσι(ν)
Acc.	σαφ(έας)εῖς	σαφ(έα)η	σώφρονας
Voc.	σαφ(έες)εῖς	σαφ(έα)η.	σώφρονες

LESSON XXIV.

Adjectives.—Three Declensions.

140. Some adjectives partake of the peculiarities of all the declensions.

PARADIGMS.

1. Μέγας, *great.*2. Πολύς, *much.*

SINGULAR.

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλουν	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολλύν	πολλήν	πολύν
Voc.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ

DUAL.

N. A. V.	μεγάλω	μεγάλα	μεγάλω	πολλώ	πολλά	πολλώ
G. & D.	μεγάλοιν	μεγάλαιν	μεγάλοιν	πολλοῖν	πολλαῖν	πολλοῖν

PLURAL.

Nom.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαισ	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλοις	μεγάλας	μεγάλα	πολλοῖς	πολλάς	πολλά
Voc.	μεγάλοι	μεγάλαι	μεγάλα.	πολλοί	πολλαί	πολλά.

141. VOCABULARY.

Αθηναῖος, α, ον,	<i>Athenian, an Athenian.</i>
Άρετή, ἥς, ἥ,	<i>manhood, virtue, excellence.</i>
Γλυκύς, εῖα, ὁ (see 138),	<i>sweet, agreeable.</i>
Εὐδαιμόνιος, ον, Gen. ονος,	<i>happy, prosperous, blest.</i>
Λέγω, εις,	<i>to say, tell, speak.</i>
Μέγας, ἀλη, ἄ,	<i>large, great, tall.</i>
Μέλας, αινα, ἄν (see 138),	<i>black, dark.</i>
Νεφέλη, ης, ἥ,	<i>cloud.</i>
Οἰκτείρω, εις,	<i>to pity.</i>
Οἶνος, ον, ὁ,	<i>wine.</i>
Πᾶς, πᾶσα, πᾶν,	<i>every, all, with Article all, the whole.</i>
Πολύς, πολλή, πολύ,	<i>much, great, many.</i>
Σώζω, εις,	<i>to save, preserve, keep.</i>
Σώφρων, σώφρον,	<i>prudent, temperate.</i>
Τάλας, αινά, ἄν (see 138),	<i>unhappy, wretched.</i>
Τάχυς, εῖα, ὁ,	<i>swift, fast, quick.</i>

142. EXERCISES.

I.

1. Ἡ ἀρετὴ σώζει πάντα. 2. Ο παῖς μέλαν ἵματιον ἔχει. 3. Οἰκτείρω τὴν τάλαιναν μητέρα. 4. Οἶνος γλυκύς ἔστιν. 5. Ο νεανίας ἔχει ταχὺν ἵππον. 6. Τὴν μεγάλην πόλιν θαυμάζομεν. 7. Οἱ ἀγαθοὶ εὐδαίμονές εἰσιν. 8. Οἱ πολλοὶ τὴν μεγάλην πόλιν θαυμάζουσιν. 9. Ἡ νεφέλη μέλαινά ἔστιν. 10. Τὴν μέλαιναν νεφέλην θαυμάζομεν. 11. Οἱ Ἀθηναῖοι (134) μεγάλην δύναμιν ἔχουσιν.

II.

1. The king is prudent. 2. We admire the prudent judge. 3. All admire the prudent. 4. We pity the unhappy father. 5. The general has swift triremes. 6. All the citizens admire the virtue of the general. 7. He is saving the whole city.

LESSON XXV.

Comparison of Adjectives.

143. In Greek, adjectives are generally compared with the following endings:

Comparative.			Superlative.		
M.	F.	N.	M.	F.	N.
τέρος, τέρα, τέρον.			τάτος, τάτη, τάτον.		

144. Adjectives in *os* drop *s* and append these endings; though, if the penult of the positive be short, *o* must be lengthened to *ω* to prevent the concurrence of short syllables, e. g. :

Positive.	Comparative.	Superlative.
κοῦφος, <i>light</i> ,	κουφότερος,	κουφότατος,
σοφός, <i>wise</i> ,	σοφώτερος,	σοφώτατος,
ἰσχὺρός, <i>strong</i> ,	ἰσχυρότερος,	ἰσχυρότατος,
ἀξιός, <i>worthy</i> ,	ἀξιώτερος,	ἀξιώτατος.

145. Adjectives in *as*, *αινα*, *av*; *ης*, *es* (G. *eos*); *ύs*, *ένa*, *ύ*, append these endings directly to the neuter, e. g.:

Positive.	Comparative.	Superlative.
μέλας, <i>black</i> (μέλαν),	μελάντερος,	μελάντατος,
ἀληθής, <i>true</i> (ἀληθές),	ἀληθέστερος,	ἀληθέστατος,
γλυκύς, <i>sweet</i> (γλυκύ),	γλυκύτερος,	γλυκύτατος.

146. A few adjectives are compared with the following endings :

Comparative.	Superlative.			
M. & F.	N.	M.	F.	N.
ἴων,	ἴον.	ιστος, ίστη, ιστον, e. g. :		

Positive.	Comparative.	Superlative.
ηδύς, <i>sweet</i> ,	ηδίων,	ηδιστος,
κακός, <i>bad</i> ,	κακίων,	κάκιστος.

147. The following adjectives are irregular in their comparison :

ἀγαθός (<i>good</i>),	ἀμείνων,	ἄριστος,
	βελτίων,	βέλτιστος,
	κρείσσων or κρείττων,	κράτιστος,
καλός (<i>beautiful</i>),	καλλίων,	κάλλιστος,
μέγας (<i>great</i>),	μεῖζων,	μέγιστος.

148. Comparatives and superlatives present no peculiarities in their declension, except in comparatives in *ιων* and *ων*, which suffer contraction, as in the following

PARADIGM.

SINGULAR.		
	M. & F.	Neut.
Nom.	μείζων	μείζον
Gen.	μείζονος	μείζονος
Dat.	μείζονι	μείζονι
Acc.	μείζονα, μείζω	μείζον
Voc.	μείζον	μείζον

DUAL.		
N. A. V.	M.	F.
G. & D.	μείζονε	μείζονε
	μειζόνοιν	μειζόνοιν

PLURAL.		
Nom.	M.	F.
Gen.	μείζονες, μείζονες	μείζονα, μείζω
Dat.	μειζόνων	μειζόνων
Acc.	μειζόστι(ν)	μειζόστι(ν)
Voc.	μειζόνας, μειζόνες	μειζόνα, μείζω
	μειζόνες, μειζόνες	μειζόνα, μείζω.

LESSON XXVI.

Comparison of Adjectives.—Exercises.

149. After comparatives two constructions are admissible :

- 1) The connective η may be used ; and then the following noun is generally in the same case as the corresponding noun before η .
- 2) The connective η may be omitted ; and then the following noun is put in the genitive.

150. RULE.—*Comparison.*

The comparative degree is followed,

- 1) Without η , by the Genitive, e. g.:

Mελέτων ἐμοῦ εἰ. | *You are taller than I.*

2) With $\hat{\eta}$, generally by the case of the corresponding noun before it, e. g.:

Μείζων ἔστιν ἡ ἐγώ. | *He is taller than I.*

151. RULE.—*Partitive Genitive.*

The Partitive Genitive may be used after superlatives, numerals, or any other words denoting a part, e. g.:

Καλλίας πλουσιώτατος ἦν | Callias was the richest of the Athenians.

152. The superlative may sometimes be best translated by *very* instead of *most*, e. g.:

Κροῖσος πλουσιώτατος ἦν. | Cræsus was very wealthy.

153. VOCABULARY.

<i>Βαθύς, εῖα, ύ,</i>	<i>deep, profound.</i>
<i>Βακτριāνή, ἡ,</i>	<i>Bactriana, country in Central Asia.</i>
<i>Εὔφορος, ον,</i>	<i>fruitful, fertile.</i>
<i>*Η,</i>	<i>or, after comp. than.</i>
<i>*Ηδύς, εῖα, ύ,</i>	<i>sweet, agreeable, pleasant.</i>
<i>Νεῖλος, ον, ὁ,</i>	<i>Nile, celebrated river in Egypt.</i>
<i>Πλοῦτος, ον, ὁ,</i>	<i>wealth, riches.</i>
<i>Ποτάμός, οῦ, ὁ</i>	<i>river, stream.</i>
<i>Τίμιος, ᾶ, ον,</i>	<i>valuable, precious.</i>
<i>Υἱός, οῦ, ὁ,</i>	<i>son.</i>
<i>*Υπνός, ον, ὁ,</i>	<i>sleep.</i>
<i>Φίλος, η, ον,</i>	<i>friendly, dear, friend.</i>

154. EXERCISES.

I.

1. *Σοφία πλούτου τιμιωτέρα ἔστιν.* 2. **Ο πατὴρ μείζων ἔστι τοῦ νιοῦ.* 3. **Ο πατὴρ μείζων ἔστιν ἡ ὁ*

υἱός. 4. Οἱ Ἀθηναῖοι δύναμιν ἔχουσι μεγίστην τῶν Ἑλλήνων. 5. Κτημάτων πάντων τιμιώτατόν ἐστιν ἀνὴρ φίλος. 6. Ὁ νεανίας λέγει τὰ ἥδιστα. 7. Ὁ πατὴρ λέγει τὰ βέλτιστα. 8. Ὁ Νεῦλος γλυκύτατός ἐστι πάντων τῶν ποταμῶν. 9. Ἡ Βακτριανὴ εὐφορωτάτη ἐστίν. 10. Ὁ βαθύτατος ὑπνος ἥδιστός ἐστιν.

II.

1. The youth is taller than his brother. 2. The mother is beautiful. 3. The daughter is more beautiful than her mother. 4. The house is very large (*superl.*). 5. The cities are very beautiful. 6. The judge is wiser than the king.

LESSON XXVII.

Comparison of Adverbs.—Numerals.

155. Most adverbs are derived from adjectives, and are dependent upon them for their comparison, employing the neuter singular of the adjective in the comparative, and the neuter plural in the superlative, e.g.:

<i>Adj.</i>	σοφός,	σοφωτερος,	σοφώτατος.
<i>Adv.</i>	σοφῶς,	σοφώτερον,	σοφώτατα.

156. RULE.—*Adverbs.*

Adverbs modify verbs, adjectives, and other adverbs, e.g.:

Καλῶς ποιεῖ. | He is doing well.

NUMERALS.

157. Numerals comprise

I. NUMERAL ADJECTIVES: of which we notice the following classes:

- 1) *Cardinals*, which denote simply the *number* of objects; as *εἷς*, *one*; *δύο*, *two*.
- 2) *Ordinals*, which mark the *position* of an object in a series; as *πρῶτος*, *first*; *δεύτερος*, *second*.

II. NUMERAL ADVERBS: as *ἄπαξ*, *once*; *δὶς*, *twice*.

DECLENSION OF NUMERAL ADJECTIVES.

158. The first four cardinals are declined as follows:

FARADIGMS.

I. *Εἷς, one.*

Nom.	<i>εἷς</i>	<i>μία</i>	<i>ἕν</i>	<i>δύο</i>
Gen.	<i>ἐνός</i>	<i>μιᾶς</i>	<i>ἐνός</i>	<i>δυοῖν</i>
Dat.	<i>ἐνί</i>	<i>μιᾷ</i>	<i>ἐνί</i>	<i>δυοῖν</i>
Acc.	<i>ἐνα</i>	<i>μιαν</i>	<i>ἔν.</i>	<i>δύο.</i>

2. *Δύο, two.*3. *Τρεῖς, three.*

M. & F.	N.	4. <i>Τέσσαρες,* four.</i>
Nom.	<i>τρεῖς</i>	<i>τρία</i>
Gen.	<i>τριῶν</i>	<i>τριῶν</i>
Dat.	<i>τρισί(ν)</i>	<i>τρισί(ν)</i>
Acc.	<i>τρεῖς</i>	<i>τρία.</i>

4. *Τέσσαρες,* four.*

REM. 1.—The compounds *οὐδεῖς* and *μηδεῖς* are declined like the simple *εἷς*.

REM. 2.—*Δύο* is often used as indeclinable.

159. Cardinal numbers from five to one hundred inclusive are indeclinable. Those denoting hundreds

* Also written *τέτταρες*.

are declined like the plural of ἀγαθός, as διακόσιοι, *ai, a, two hundred.*

160. Ordinals are declined like adjectives in ος of three endings, as πρώτος, πρώτη, πρώτον.

LESSON XXVIII.

Comparison of Adverbs.—Numerals.—Exercises.

161. RULE.—*Neuter Plural.*

The Neuter Plural may be the subject of a verb in the singular, e. g.:

<i>Tà κακὰ δεινά ἔστιν.</i>	<i> The misfortunes are terrible.</i>
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162. VOCABULARY.

Ἄναγκη, ης, ἡ,	<i>necessity.</i>
Ἀσφᾰλῶς,	<i>securely, firmly.</i>
Δίς,	<i>twice.</i>
Δώδεκα,	<i>twelve.</i>
Ἐξ,	<i>six.</i>
Εὖ,	<i>well.</i>
Ἡδέως, ἥδιον, ἥδιστα,	<i>cheerfully, gladly.</i>
Ἴσχὺω, εις,	<i>to be strong, to be powerful.</i>
Νόμος, ον, ὁ,	<i>law, custom.</i>
Οὐδείς, οὐδεμία, οὐδέν,	<i>no one, none, no.</i>
Πεντάκοσιοι, αι, α,	<i>five hundred.</i>
Πῶς;	<i>how? in what manner?</i>
Σύμβουλος, ον, ὁ,	<i>counsellor, adviser.</i>
Τάλαντον, ον, τό,	<i>talent, sum of money—\$1000.</i>
Τετράκις,	<i>four times.</i>

Τρεῖς, τρία, three.

Φονεύω, εἰς, to slay, kill.

Χρόνος, οὐ, ὅ, time.

163. EXERCISES.

I.

1. Εὖ λέγεις.
2. Πῶς λέγεις;
3. Τὸ τάλαντον ἀσφαλῶς ἔχεις.
4. Τρεῖς εἰσὶ σύμβουλοι.
5. Οὐδεὶς νόμος ἴσχύει μεῖζον τῆς ἀνάγκης.
6. Σύμβουλος οὐδεὶς ἐστι βελτίων χρόνου.
7. Ὁ βασιλεὺς ἔχει πεντακόσια τάλαντα.
8. Ὁ παῖς ἔχει τρία τάλαντα.
9. Ἐστι τὰ δώδεκα* δὶς ξένια.
10. Ἐστι τὰ δώδεκα τετράκις τρία.
11. Οἱ Ἀθηναῖοι πέμπουσι τρεῖς κήρυκας.

II.

1. The boy is playing well.
2. He speaks the truth cheerfully.
3. We speak the truth very cheerfully.
4. There are three boys in the park.
5. The daughter of the poet reads her letters three times.

LESSON XXIX.

Pronouns.—Personal—Possessive—Reflexive.

164. Pronouns are used to supply the place of nouns; as, ἐγώ, *I*; σύ, *thou*, &c. They are divided into several classes.

165. *Personal Pronouns* are three in number: ἐγώ, *I*; σύ, *thou*; οὐ (Nom. not used), *of him*.

* Literally *the twelve*: translate *twelve*.

166. PARADIGM OF PERSONAL PRONOUNS.

SINGULAR.			
	1st Person.	2d Person.	3d Person.
Nom.	ἐγώ	σύ	—
Gen.	ἐμοῦ, μοῦ	σοῦ	οὗ
Dat.	ἐμοί, μοί	σοί	οῖ
Acc.	ἐμέ, μέ	σέ	εῖ

DUAL.			
N. A.	νῶ	σφώ	(σφωέ)
G. D.	νῷν	σφῷν	(σφωῖν)

PLURAL.			
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς, Neut. σφέα
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι(ν)
Acc.	ἡμᾶς.	ὑμᾶς.	σφᾶς, N. σφέα.

REM.—The dual of the third person is not used in prose.

167. From the Personal Pronouns are formed

1) *Possessive Pronouns*; as, ἐμός, ἡ, ὁν, *my*; ἡμέτερος, ἡ, *ov*, *our*; σός, σή, σόν, *thy, your*; ὑμέτερος, ἡ, *ov*, *your*; ὅς, ἥ, ὅν, *his*; σφέτερος, ἡ, *ov*, *their*. They are all adjectives of the first and second declensions. The possessive ὅς is not used in Attic prose, and σφέτερος is rare: their place is supplied by the Gen. of the reflexive, ἔαυτοῦ.

2) *Reflexive Pronouns*; as, ἔμαυτοῦ, *of myself*; σεαυτοῦ, *of yourself*; ἔαυτοῦ, *of himself*. They are compounded of the personal pronouns and αὐτός.

168. PARADIGM OF REFLEXIVE PRONOUNS.

1. ἐμαυτοῦ, *of myself.*2. σεαυτοῦ, *of yourself.*

SINGULAR.

	M.	F.	M.	F.
Gen.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς
Dat.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ
Acc.	ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν

PLURAL.

Gen.	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
Acc.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς.

3. ἑαυτοῦ, *of himself.*

SINGULAR.

	M.	F.	N.
Gen.	ἑαυτοῦ = αὐτοῦ	ἑαυτῆς = αὐτῆς	ἑαυτοῦ = αὐτοῖ
Dat.	ἑαυτῷ = αὐτῷ	ἑαυτῇ = αὐτῇ	ἑαυτῷ = αὐτῷ
Acc.	ἑαυτόν = αὐτόν	ἑαυτὴν = αὐτὴν	ἑαυτό = αὐτό

PLURAL.

Gen.	ἑαυτῶν = αὐτῶν σφῶν αὐτῶν	like Masc.	like Masc.
Dat.	ἑαυτοῖς = αὐτοῖς σφίσιν αὐτοῖς	ἑαυταῖς = αὐταῖς σφίσιν αὐταῖς	like Masc.
Acc.	ἑαυτούς = αὐτούς σφᾶς αὐτούς	ἑαυτάς = αὐτάς σφᾶς αὐτάς	ἑαυτά = αὐτά σφέα αὐτά.

LESSON XXX.

Pronouns.—Exercises.

169. The Genitive of the Personal or of the Reflexive Pronoun may be used instead of the Possessive; as, ὁ ἐμαυτοῦ πατήρ, *my father.*

170. As the ending of the verb shows the person of the subject, the nominative of Personal Pronouns is seldom expressed, except for the sake of *emphasis* or *contrast*.

171. VOCABULARY.

Βλέπω, εις,	<i>to look, look at, see.</i>
Γνώμη, ης, ἡ,	<i>opinion.</i>
Ἐαυτοῦ, ἡς, οὐ,	<i>himself, herself, itself.</i>
Ἐγώ, ἐμοῦ, μοῦ,	<i>I.</i>
Ἐμός, ἡ, ὁν,	<i>my, mine.</i>
Oὐ, οὐκ before vowel, οὐχ before rough breathing,	<i>not.</i>
Πλοῖον, ου, τό,	<i>vessel, boat.</i>
Πλουτίζω, εις,	<i>to enrich.</i>
Πρός (prep. with acc.),	<i>to, against.</i>
Σός, σή, σόν,	<i>your, thy.</i>
Σύ, σοῦ,	<i>you, thou.</i>
Σωτηρία, ας, ἡ,	<i>safety.</i>
Υμέτερος, τέρα, τερον,	<i>your.</i>
Φενάκιζω, εις,	<i>to cheat, deceive.</i>

172. EXERCISES.

I.

1. Γράφω.
2. Παίζεις.
3. Ἐγὼ γράφω.
4. Σὺ παίζεις.
5. Οὐ κρύπτω τὴν ἐμὴν γνώμην.
6. Πλοῖα ἡμεῖς οὐκ ἔχομεν.
7. Τμεῖς ἐστε στρατηγοί.
8. Ἡμῖν καλαὶ ἐλπίδες εἰσὶ σωτηρίας.
- (9.) Οἱ ῥήτορες φενακίζουσιν ἑαυτούς.
10. Οἱ ὑμέτεροι παιδες καλοὶ εἰσιν.
11. Οἱ στρατιῶται πάντες πρὸς ὑμᾶς βλέπουσιν.
- (12.) Οἱ στρατιῶται ἑαυτοὺς πλουτίζουσιν.
13. Οἱ ῥήτορες ὑμᾶς φενακίζουσιν.

II.

1. I am reading your book.
2. You are writing a

letter. 3. Your father is wiser than you. 4. You are taller than your brother. 5. The bad deceive themselves. 6. I am reading your letter to my brother.

LESSON XXXI.

Pronouns.—Reciprocal—Demonstrative—Relative.

173. The Reciprocal Pronoun, *ἀλλήλων*, *of one another, of each other*, is declined in the following

PARADIGM.

DUAL.

G. & D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
Acc.	ἀλλήλω	ἀλλήλα	ἀλλήλω

PLURAL.

Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλους	ἀλλήλας	ἀλληλα.

DEMONSTRATIVE PRONOUNS.

174. The principal Demonstrative Pronouns, so called because they point out or specify the objects to which they refer, are

- 1) The article, *ό*, *ἡ*, *τό*, *the*. (See 70.)
- 2) Its compound, *ὅδε*, *ἥδε*, *τόδε*, *this*.
- 3) *Οὗτος*, *αὕτη*, *τοῦτο*, *this*.
- 4) *'Εκεῖνος*, *ἐκεῖνη*, *ἐκεῖνο*, *that*.
- 5) *Αὐτός*, *αὕτη*, *αὐτό*, *self*, *very*, *he*.

175. PARADIGMS.—*Oὗτος—Ἐκεῖνος.*

SINGULAR.							
Nom.	οὗτος	αὗτη	τοῦτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο	
Gen.	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου	
Dat.	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	
Acc.	τούτον	ταύτην	τοῦτο	ἐκείνον	ἐκείνην	ἐκείνον	
DUAL.							
N. & A.	τούτω	(ταύτα)	τούτω	ἐκείνω	ἐκείνα	ἐκείνω	
G. & D.	τούτοιν	ταύταιν	τούτοιν	ἐκείνοιν	ἐκείναιν	ἐκείνοιν	
PLURAL.							
Nom.	οὗτοι	αὗται	ταῦτα	ἐκείνοι	ἐκείναι	ἐκείνα	
Gen.	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων	
Dat.	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις	
Acc.	τούτοις	ταύτας	ταῦτα.	ἐκείνοις	ἐκείνας	ἐκείνα.	

REM.—*Taύτα* of the Dual is doubtful.

176. "*Oδε* is declined like the article. It takes the accent on the penult, the circumflex in the Gen. and Dat., the acute in the other cases.

177. *Aύτός* is declined like *ἐκεῖνος*.

178. *Oὗτος* and *ὅδε* are often used indiscriminately with the same general force: the former, however, frequently refers to what precedes, and the latter to what follows, e. g.:

Taύτα λέγει.

| *He says this*, i. e. as already described.

Tάδε λέγετ.

| *He says this*, i. e. as follows.

179. The Demonstrative, when used with substantives, is generally accompanied by the article in the order—*Demon. Art., Noun*, or *Art., Noun, Demon.*, e. g.:

Oὐτος ὁ ἄνθρωπος.

'Ο ἄνθρωπος οὗτος.

This man.

180. *Aὐτός* may stand

- 1) Like any other Demonstrative, before the article and noun, or after them both; in which position it means *self*, e.g.:

Aὐτὸς ὁ ἄνθρωπος. | *The man himself.*

- 2) Between the article and the noun; in which position it means *same*, e.g.:

O αὐτὸς ἄνθρωπος. | *The same man.*

RELATIVE PRONOUN.

181. The Relative Pronoun, *ὅς*, *ἥ*, *ὅ*, *who*, so called because it always relates to some noun or pronoun, expressed or understood, called its antecedent, is declined according to the following

PARADIGM.—"Ος, ᾥ, ὅ.

SING.			DUAL.			PLURAL.		
Nom.	ὅς	ἥ	ὅ	ἄ	ἄ	οἳ	αἷ	ἄ
Gen.	οὗ	ἥς	οὗ	οἶν	αἶν	οῖς	αῖς	οῖς
Dat.	ῷ	ἥ	ῷ	οἶν	αἶν	οῖς	αῖς	οῖς
Acc.	οὖ	ἥν	ὅ	ἄ	ἄ	οὖς	αῖς	ἄ.

LESSON XXXII.

Pronouns.—Exercises.

182. RULE.—Relative.

The Relative agrees with its antecedent in *gender* and *number*, e.g.:

'Ο παῖς ὃς γράφει. | *The boy who is writing.*

183. VOCABULARY.

'Αλλήλων, <i>ων, ων, one another, each other.</i>	Θηρευτής, <i>οῦ, ὁ, huntsman, hunter.</i>
Αὐτός, <i>αὐτή, αὐτό, self, he, she, it; ὁ αὐτός, the same.</i>	"Ος, <i>ἡ, ὅ, who.</i>
Βαδίζω, <i>εις, to go, march.</i>	Οὗτος, <i>αὕτη, τοῦτο, this.</i>
Βλάπτω, <i>εις, to injure.</i>	Παρά (<i>prep. with acc.</i>), <i>to, into the presence of.</i>
Εἰς (<i>prep. with acc.</i>), <i>to, into.</i>	Προφύλαξ, <i>ἄκος, ὁ, guard, advance guard, outpost.</i>
'Εκεῖνος, <i>η, ο; that, he.</i>	
'Ενίοτε, <i>at times, sometimes.</i>	

184. EXERCISES.

I.

1. *Oι παιδες ἑαυτοὺς βλάπτουσιν.* 2. *Oι παιδες ἀλλήλους βλάπτουσιν.* 3. *Οὗτος ὁ βασιλεὺς ἀγαθός ἐστιν.* 4. *'Εκεῖνος ὁ ἀνὴρ κακός ἐστιν.* 5. *Ταῦτα σὺ λέγεις.* 6. *Ταύτην τὴν γνώμην ἔχω ἐγώ.* 7. *Βαδίζουσιν εὶς ἀλλήλους.* 8. *'Εκεῖνο θαυμάζω.* 9. *Οὗτος ταῦτα λέγει.* 10. *Oι στρατιῶται οὗτοι πρὸς ἡμᾶς βλέπουσιν.* 11. *Ταῦτ' ἐστὶν* (161) *ἀ ἐγὼ γράφω.* 12. *Σώζω τοὺς φίλους, οὓς ἔχω.* 14. *Oι προφύλακες ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον.* 15. *Ταῦτα τὰ θηρία οἱ ἵππεῖς ἐνίοτε διώκουσιν.*

II.

1. This boy is writing a letter. 2. That boy is playing. 3. The boy himself is writing the letter. 4. The same boy is reading his letter to his father. 5. The girls love each other. 6. I read all the books which I have.

LESSON XXXIII.

Pronouns.—Interrogative—Indefinite.

185. The Interrogative *τίς* and the Indefinite *τίς* are distinguished from each other by the accent.

The former has the acute, which it always retains; the latter takes the grave, and is an enclitic. (See 15.)

186. PARADIGMS.—*Tís—Tís.*

<i>Tís, who?</i>				<i>Tís, some one.</i>	
SINGULAR.					
Nom.	<i>tís</i>	<i>τí</i>	<i>tís</i>	<i>τí</i>	
Gen.	<i>tíνos</i>	<i>τíνος</i>	<i>tíνós</i>	<i>τíνός</i>	
Dat.	<i>tíν</i>	<i>τíνi</i>	<i>tíνi</i>	<i>τíνi</i>	
Acc.	<i>tíva</i>	<i>τí</i>	<i>tívá</i>	<i>τí</i>	
DUAL.					
N. & A.	<i>tíne</i>	<i>τíne</i>	<i>tíne</i>	<i>τíne</i>	
G. & D.	<i>tívolv</i>	<i>τívolv</i>	<i>tívolv</i>	<i>τívolv</i>	
PLURAL.					
Nom.	<i>tíves</i>	<i>tíva</i>	<i>tívés</i>	<i>τívá</i> (or <i>ἄττα</i>)	
Gen.	<i>tívowv</i>	<i>τívowv</i>	<i>tívowv</i>	<i>τívowv</i>	
Dat.	<i>tíσi(v)</i>	<i>τíσi(v)</i>	<i>tíσi(v)</i>	<i>τíσi(v)</i>	
Acc.	<i>tívas</i>	<i>τíva.</i>	<i>tívás</i>	<i>τívá</i> (or <i>ἄττα</i>).	

REM.—The Gen. and Dat. Sing., both in the Interrogative and in the Indefinite, are often *τοῦ* and *τῷ*.

187. In the arrangement of the sentence or clause, the Interrogative *tís* often stands at the beginning: the Indefinite *tís* never does, e.g.:

<i>Tí λέγουσιν;</i>	<i>What do they say?</i>
<i>Λέγουσί τι.</i>	<i>They say something.</i>

188. VOCABULARY.

Ἐγχειρίζω, eis, to put into one's hand, entrust to.

Ἐνεκα (prep. with gen.), for the sake of, on account of.

Θύμα, ἄτος, τό, victim, offering.

Κελεύω, eis, to direct, command, urge.

Tís; τí; who? what?

Tís, τí, certain, certain one, some one.

189. EXERCISES.

I.

1. *Tí λέγεις;*
2. *Tís ταῦτα λέγει;*
3. *Tí ἔστι τοῦτο;*
4. *Tíνos ἐνεκα ταῦτα λέγω;*
5. *Tí πρὸς ἐμὲ*

λέγεις ; 6. Τίς γράφει τὴν ἐπιστολήν ; 7. Παῖς τις τὴν ἐπιστολὴν γράφει. 8. Ἐστιν ἄνθρωπός τις ἐν τῷ παραδείσῳ. 9. Τί κελεύω ; 10. Ἐστιν οὗτος τίς ; 11. Τὸ ρόδον δὲ θάλλει ἐν τῷ κήπῳ, καλόν ἐστιν. 12. Οὐ κριτής ἔχει τρεῖς θυγατέρας. 13. Ἡ Βακτριανὴ εὐδαιμων ἐστίν. 14. Ἐχεις τὰ θύματα. 15. Τοῖς ιερεῦσιν ἔγχειρίζομεν τὰ θύματα.

II.

1. Who has the rose ? 2. A certain girl has the rose. 3. Who has the book ? 4. I have it. 5. Which book have you ? 6. I have my book. 7. The boys play in a certain park. 8. In which park do they play ?

LESSON XXXIV.

Verbs.—Synopsis of βουλεύω.—Active Voice.

190. Verbs in Greek, as in English, express *existence, condition, or action*, e. g. :

"Εστιν.	He is.
Καθεύδει.	He sleeps, is asleep.
Τύπτει.	He strikes.

191. Greek verbs have *Voice, Mood, Tense, Number, and Person.*

I. VOICES.

192. There are three voices :

1) *The Active* ; which in transitive verbs represents the agent as acting upon some object, e. g. :

"Εστεφάνωσα τὸν παῖδα. | I crowned the boy.

2) *The Middle* ; which represents the agent as acting upon himself, e. g. :

Ἐστεφανωσάμην. | *I crowned myself.*

3) *The Passive*; which represents the subject as acted upon by some other person or thing, e. g.:

Ἐστεφανώθην ὑπὸ τοῦ δή- | *I was crowned by the peo-
μον.* | *ple.*

II. MOODS.

193. There are five moods:

1) *Indicative*; which represents the action of the verb as a *fact* or *reality*, e. g.:

Βούλεύει. | *He advises.*

2) *Subjunctive*; which expresses, not a *fact*, but a *possibility* or a *conception* of the mind, often rendered by *may*, *can*, &c., e. g.:

Βούλεύῃ. | *He may advise.*

3) *Optative*; which, (1) as the name implies (from *opto*, I desire), expresses *wish*, *desire*, rendered by *let* or *may*, and (2) serves as the subjunctive of the past tenses, rendered by *might*, *could*, *would*, *should*, e. g.:

Βούλεύοι. | *Let him advise.
He might advise.*

4) *Imperative*; which expresses a *command* or *entreaty*, e. g.:

Βούλευ. | *Advise thou.*

5) *Infinitive*; which gives the simple meaning of the verb without reference to person or number, e. g.:

Βούλεύειν. | *To advise.*

III. TENSES.

194. There are six tenses, divided into two classes:

1) *Primary or Leading Tenses*:

1. *Present*, as, *βούλεύω*, *I advise*.

2. *Future*, as, *βούλεύσω*, *I shall advise*.

3. *Perfect*, as, *βέβούλευκα*, *I have advised*.

2) *Secondary or Historical Tenses*:

1. *Imperfect*, as, *ἐβούλευον*, *I was advising*.

2. *Aorist*, as, *ἐβούλευσα*, *I advised*.

3. *Pluperfect*, as, *ἐβεβούλεύκειν*, *I had advised*.

IV. NUMBERS.

195. There are three numbers, as in nouns, *Singular*, *Dual*, and *Plural*.

V. PERSONS.

196. There are three persons, *First*, *Second*, and *Third*. It must be observed, however,

1) That in the Active Voice the Dual has no special form for the First person distinct from the plural.

2) That the Imperative from the nature of the case never has the First person, but uses the Second and Third in the same manner as the Latin, e. g.:

<i>Βούλευε</i> (2d Pers.).	<i>Advise thou</i> ; <i>advise</i> .
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<i>Βούλευέτω</i> (3d Pers.).	<i>Let him advise</i> .
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197. The *Participle* is that part of the verb which has the form and inflection of an adjective, e. g.:

<i>Βούλεύων</i> .	<i>Advising</i> .
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<i>Βούλεύσας</i> .	<i>Having advised</i> .
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198. SYNOPSIS OF *Bouλεύω*.—ACTIVE VOICE.

	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
Präs.	<i>βουλεύω</i> <i>I advise.</i>	<i>βουλεύω</i> <i>I may advise.</i>	<i>βουλεύομι</i> <i>May I advise.</i>	<i>βούλευε</i> <i>Advise.</i>	<i>βουλεύειν</i> <i>To advise.</i>	<i>βουλεύων</i> <i>Advising.</i>
Imper.	<i>ἐβούλευον</i> <i>I was advising.</i>					
Future.	<i>βουλεύσω</i> <i>I shall advise.</i>		<i>βουλεύσοι-</i> <i>μι</i> <i>I would advise.</i>		<i>βουλεύσειν</i> <i>To be about to advise.</i>	<i>βουλεύσων</i> <i>About to advise.</i>
Aorist.	<i>ἐβούλευσα</i> <i>I advised.</i>	<i>βουλεύσω</i> <i>I may advise.</i>	<i>βουλεύσαι-</i> <i>μι</i> <i>I might advise.</i>	<i>βούλευσον</i> <i>Advise.</i>	<i>βουλεύσαται</i> <i>To advise.</i>	<i>βουλεύσας</i> <i>Having advised.</i>
Perfect.	<i>βεβούλευ-</i> <i>κα</i> <i>I have advised.</i>	<i>βεβούλεύ-</i> <i>κώ</i> <i>I may have advised.</i>	<i>βεβούλεύ-</i> <i>κομι</i> <i>I might have advised.</i>		<i>βεβούλευ-</i> <i>κέναι</i> <i>To have advised.</i>	<i>βεβούλευ-</i> <i>κώς</i> <i>Having advised.</i>
Pluper.	<i>ἐβεβούλεύ-</i> <i>κείνη</i> <i>I had advised.</i>					

LESSON XXXV.

Verbs.—*Bouλεύω*—Active Voice.

199. The inflection of the *Active Voice* of a regular Greek verb is given in the following

TENSES.		INDICATIVE.	SUBJUNCTIVE.
Present.	S. 1.	βουλεύω	βουλευω
	2.	βουλεύεις	βουλεύης
	3.	βουλεύει	βουλεύη
	D. 2.	βουλεύετον	βουλεύητον
	3.	βουλεύετον	βουλεύητον
	P. 1.	βουλεύομεν	βουλεύωμεν
	2.	βουλεύετε	βουλεύητε
	3.	βουλεύουσι(ν)	βουλεύώσι(ν)
Imperf.	S. 1.	έβούλευον	
	2.	έβούλευες	
	3.	έβούλευε(ν)	
	D. 2.	έβούλεύετον	
	3.	έβούλεύετην	
	P. 1.	έβούλεύομεν	
	2.	έβούλεύετε	
	3.	έβούλευον	
Future.	S. 1.	βουλεύσω	
	2.	βουλεύσεις	
		Inflect like Indic. Pres.	
Aorist.	S. 1.	έβούλευσα	βουλεύσω
	2.	έβούλευσας	βουλεύσης
	3.	έβούλευστε(ν)	Inflect like Subj. Pres.
	D. 2.	έβούλεύσάτον	
	3.	έβούλευσάτην	
	P. 1.	έβούλευσάμεν	
	2.	έβούλευσάτε	
	3.	έβούλευσαν	
Perfect.	S. 1.	βεβούλευκα	βεβούλεύκω
	2.	βεβούλευκας	βεβούλεύκης
	3.	βεβούλευκε(ν)	like Subj. Pres.
	D. 2.	βεβούλεύκάτον	
	3.	βεβούλεύκάτην	
	P. 1.	βεβούλεύκάμεν	
	2.	βεβούλεύκάτε	
	3.	βεβούλεύκάσι(ν)	
Pluperf.	S. 1.	έβεβούλεύκειν	
	2.	έβεβούλεύκεις	
	3.	έβεβούλεύκει	
	D. 2.	έβεβούλεύκειτον	
	3.	έβεβούλεύκείτην	
	P. 1.	έβεβούλεύκειμεν	
	2.	έβεβούλεύκειτε	
	3.	{έβεβούλεύκεσαν έβεβούλεύκεισαν.	

OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
βουλεύοιμι βουλεύοις βουλεύοι βουλεύοιτον βουλευόίτην βουλεύοιμεν βουλεύοιτε βουλεύοιεν	βουλεύε βουλευέτω βουλεύετον βουλευέτων βουλεύετε βουλευέτωσαν βουλευόντων	βουλεύειν	βουλεύων, M. βουλεύοντα, F. βουλεύον, N.
βουλεύσοιμι βουλεύσοις <i>Inflect like Opt.</i> <i>Pres.</i>		βουλεύσειν	βουλεύσων, M. βουλεύσουσα, F. βουλεύσον, N.
βουλεύσαιμι βουλεύσαις, <i>or σειας</i> βουλεύσαι, <i>σειε(ν)</i> βουλεύσαιτον βουλευσάίτην βουλεύσαιμεν βουλεύσαιτε βουλεύσαιεν, <i>σειας</i>	βουλευσον βουλευσάτω βουλεύσάτον βουλευσάτων βουλεύσάτε βουλευσάτωσαν βουλευσάντων	βουλεύσαι	βουλεύσας, M. βουλεύσάσα, F. βουλεύσαν, N.
βεβουλεύκοιμι βεβουλεύκοις <i>like Opt. Pres.</i>	*	βεβουλευκέναι	βεβουλευκώς, M. βεβουλευκή, F. βεβουλευκός, N.

200. *Accentuation*.—The primary law for accentuation in Greek verbs places the accent,

- 1) In words of two syllables, on the *first*, e. g.
γράφω, *I write*.
- 2) In words of more than two syllables, on the *penult*, if the ultimate is *long*; otherwise on the *antepenult*, e. g.: *βουλεύω*, *I advise*; *ἐβούλευον*, *I was advising*.

REM. 1.—The exceptions to this primary law will be readily learned from the Paradigm itself.

REM. 2.—The endings *αι* and *αι*, except in the Optative, are regarded as short in accentuation; hence *βουλεύεται* with accent on the antepenult.

REM. 3.—In regard to the character of the accent, the pupil will observe that the accent of the antepenult is always the acute, while that of the penult is the circumflex, if the penult is long by nature and the ultimate short, otherwise the acute. (See 10, 11, 12.)

LESSON XXXVI.

Verbs.—Βουλεύω—Active Voice, continued.

201. Participles are declined like adjectives. In Active Participles the feminine is of the first declension, and the masculine and neuter of the third.

202. PARADIGMS.

1. Present Participle, Βουλεύων, *advising.*

SINGULAR.

	M.	F.	N.
Nom.	βουλεύων	βουλεύονσα	βουλεύον
Gen.	βουλεύοντος	βουλευούσης	βουλεύοντος
Dat.	βουλεύοντι	βουλευούσῃ	βουλεύοντι
Acc.	βουλεύοντα	βουλεύονσαν	βουλεύον
Voc.	βουλεύων	βουλεύονσα	βουλεύον

DUAL.

N. & A.	βουλεύοντε	βουλευούστα	βουλεύοντε
G. & D.	βουλευόντοιν	βουλευούσαιν	βουλευόντοιν

PLURAL.

Nom.	βουλεύοντες	βουλεύονσαι	βουλεύοντα
Gen.	βουλευόντων	βουλευούσῶν	βουλεύοντων
Dat.	βουλεύοντι(ν)	βουλευούσταις	βουλεύοντι(ν)
Acc.	βουλεύοντας	βουλευούστας	βουλεύοντας
Voc.	βουλεύοντες	βουλεύονσαι	βουλεύοντα.

2. Aorist Participle, Βουλεύσας, *having advised.*

SINGULAR.

Nom.	βουλεύσας	βουλεύστασ	βουλεῦσαν
Gen.	βουλεύσαντος	βουλευσάσης	βουλεύσαντος
Dat.	βουλεύσαντι	βουλευσάσῃ	βουλεύσαντι
Acc.	βουλεύσαντα	βουλεύσασαν	βουλεῦσαν
Voc.	βουλεύσας	βουλεύσασα	βουλεῦσαν

DUAL.

N. A. V.	βουλεύσαντε	βουλευσάστα	βουλεύσαντε
G. & D.	βουλευσάντοιν	βουλευσάσαιν	βουλευσάντοιν

PLURAL.

Nom.	βουλεύσαντες	βουλεύστασαι	βουλεύσαντα
Gen.	βουλευσάντων	βουλευσάσῶν	βουλευσάντων
Dat.	βουλεύσαντι(ν)	βουλευσάσταις	βουλεύσαντι(ν)
Acc.	βουλεύσαντας	βουλευσάστας	βουλεύσαντας
Voc.	βουλεύσαντες	βουλευσάσαι	βουλεύσαντα.

PARADIGMS, *continued.*

3. *Perfect Participle*, Βεβουλευκώς, *having advised.*

SINGULAR.

	M.	F.	N.
Nom.	βεβουλευκώς	βεβουλευκύα	βεβουλευκός
Gen.	βεβουλευκότος	βεβουλευκυίας	βεβουλευκότος
Dat.	βεβουλευκότι	βεβουλευκυίᾳ	βεβουλευκότι
Acc.	βεβουλευκότα	βεβουλευκυίαν	βεβουλευκός
Voc.	βεβουλευκώς	βεβουλευκύα	βεβουλευκός

DUAL.

N. A. V.	βεβουλευκότε	βεβουλευκυίā	βεβουλευκότε
G. & D.	βεβουλευκότοιν	βεβουλευκυίαιν	βεβουλευκότοιν

PLURAL.

Nom.	βεβουλευκότες	βεβουλευκυίαι	βεβουλευκότα
Gen.	βεβουλευκότων	βεβουλευκυών	βεβουλευκότων
Dat.	βεβουλευκόσι(ν)	βεβουλευκυίαις	βεβουλευκόσι(ν)
Acc.	βεβουλευκότας	βεβουλευκυίᾶς	βεβουλευκότα
Voc.	βεβουλευκότες	βεβουλευκυίαι	βεβουλευκότα.

4. *The Future Participle*, Βουλεύσων, is declined like the Present.

LESSON XXXVII.

Verbs.—*Active Voice.—Exercises.*

203. Participles, like adjectives, agree with their nouns in gender, number, and case.

204. The Participle is used much more freely in Greek than in English. With the article it often has the force of a relative clause with its antecedent, and sometimes is best rendered by the noun itself, e. g.:

‘Ο βασιλεύων.

*The one who is ruling.
The king.*

205. VOCABULARY.

'Αγρίος, ἄ, or, <i>wild.</i>	Δουλεύω, εις, <i>to serve, be slave,</i> or <i>servant.</i>
Βασιλεύω, εις, <i>to be king, rule,</i> " <i>reign.</i>	Θηρεύω, εις, <i>to hunt.</i>
Βουλεύω, εις, <i>advise.</i>	

206. EXERCISES.

I.

1. Δουλεύεις. 2. Βασιλεύεις. 3. Βασιλεύῃς. 4. Βουλεύῃς. 5. Βουλεύῃ. 6. Θηρεύῃ. 7. Θήρευε. 8. Δουλευέτω. 9. Ἐδούλευεν. 10. Ἐδουλεύετε. 11. Ἐβασίλευον. 12. Ἐβεβουλεύκειτον. 13. Ἐβεβουλευκείτην. 14. Ἐθήρευσας. 15. Ἐθηρεύσαμεν. 16. Ἐθήρευσταν. 17. Βασιλεύσῃς. 18. Βασιλεύσαιμι. 19. Βασιλεύσαιτε. 20. Θήρευσον. 21. Θηρεύσατε. 22. Θηρεύσω. 23. Θηρεύσετε. 24. Βουλεύσοιμι. 25. Βουλεύσοι. 26. Ὁ βασιλεύων θηρεύει. 27. Ὁ βασιλεύσας βουλεύσει. 28. Κύρος ἄγρια θηρία ἐθήρευεν.

II.

1. He is king. 2. They are kings. 3. Be kings.
 4. Let them be kings. 5. You were hunting. 6. We
 were hunting. 7. I shall advise. 8. They will ad-
 vise. 9. You were serving. 10. He served. 11.
 They served.

LESSON XXXVIII.

Verbs.—*Βουλεύω*—Middle Voice.

207. The inflection of the *Middle Voice* is given in
 the following

TENSES.		INDICATIVE.	SUBJUNCTIVE.
Present.	S. 1.	Βουλεύομαι	βουλεύωμαι
	2.	Βουλεύῃ, οὐ εἰ	βουλεύῃ
	3.	Βουλεύεται	βουλεύηται
	D. 1.	Βουλευόμεδον	βουλευώμεδον
	2.	Βουλεύεσθον	βουλεύησθον
	3.	Βουλεύεσθον	βουλεύησθον
	P. 1.	Βουλευόμεδα	βουλευώμεδα
	2.	Βουλεύεσθε	βουλεύησθε
	3.	Βουλεύονται	βουλεύωνται
Imperfect.	S. 1.	ἐβουλευόμην	
	2.	ἐβουλεύον	
	3.	ἐβουλεύετο	
	D. 1.	ἐβουλευόμεδον	
	2.	ἐβουλεύεσθον	
	3.	ἐβουλεύέσθην	
	P. 1.	ἐβουλευόμεδα	
	2.	ἐβουλεύεσθε	
	3.	ἐβουλεύοντο	
Future.	S. 1.	βουλεύσομαι <i>like Indic. Pres.</i>	
Aorist.	S. 1.	ἐβουλευσάμην	βουλεύσωμαι
	2.	ἐβουλεύσω	βουλεύσῃ
	3.	ἐβουλεύσατο	βουλεύησηται
	D. 1.	ἐβουλευσάμεδον	βουλευσώμεδον
	2.	ἐβουλεύσασθον	βουλεύησθον
	3.	ἐβαυλευσάσθην	βουλεύησθαν
	P. 1.	ἐβουλευσάμεδα	βουλευσώμεδα
	2.	ἐβουλεύσασθε	βουλεύησθε
	3.	ἐβουλεύσαντο	βουλεύησωνται
Perfect.	S. 1.	βεβούλευμαι	βεβουλευμένος ὡ
	2.	βεβούλευσαι	βεβουλευμένος ἥς
	3.	βεβούλευται	βεβουλευμένος ἥ
	D. 1.	βεβουλεύμεδον	βεβουλευμένω ὁμεν
	2.	βεβούλευσθον	βεβουλευμένω ἦτον
	3.	βεβούλευσθον	βεβουλευμένω ἦτον
	P. 1.	βεβουλεύμεδα	βεβουλευμένοι ὁμεν
	2.	βεβούλευσθε	βεβουλευμένοι ἦτε
	3.	βεβούλευνται	βεβουλευμένοι ὅσι(ν)
Pluperfect.	S. 1.	ἐβεβούλεύμην	
	2.	ἐβεβούλευσο	
	3.	ἐβεβούλευτο	
	D. 1.	ἐβεβουλεύμεδον	
	2.	ἐβεβούλευσθον	
	3.	ἐβεβουλεύέσθην	
	P. 1.	ἐβεβουλεύμεδα	
	2.	ἐβεβούλευσθε	
	3.	ἐβεβούλευντο	
Fut. Perf.	S. 1.	βεβούλεύσομαι <i>like Indic. Pres.</i>	

OPTATIVE.	IMPERATIVE.	INFIN.	PARTICIPLE.
βουλευσίμην βουλεύοιο βουλεύοιτο βουλευσίμεδον βουλεύοισθον βουλευοίσθην βουλευόμεδα βουλεύοισθε βουλεύοιμτο	βουλεύσυ βουλευέσθω βουλεύεσθον βουλευέσθων βουλεύεσθε βουλευέσθωσαν βουλευέσθων	βουλεύ- εσθαι	βουλευόμενος, M. βουλευόμενη, F. βουλευόμενον, N.
βουλευσόίμην <i>like Opt. Pres.</i>		βουλεύ- σεσθαι	βουλευσόμενος, η, ον
βουλευσάίμην βουλεύσαιο βουλεύσαιτο βουλευσάίμεδον βουλεύσαισθον βουλευσάίσθην βουλευσάίμεδα βουλεύσαισθε βουλεύσαιμτο	βούλευσαι βουλευσάσθω βουλεύσασθον βουλευσάσθων βουλεύσασθε βουλευσάσθωσαν βουλευσάσθων	βουλεύ- σασθαι	βουλευσάμενος, M. βουλευσάμενη, F. βουλευσάμενον, N.
βεβουλευμένος εἴην βεβουλευμένος εἴησ βεβουλευμένος εἴη βεβουλευμένω εἴημεν βεβουλευμένω εἴητον βεβουλευμένω εἴήτην βεβουλευμένοι εἴημεν βεβουλευμένοι εἴητε βεβουλευμένοι εἴησαν	βεβούλευσο βεβουλεύσθω βεβούλευσθον βεβουλεύσθων βεβούλευσθε βεβουλεύσθωσαν βεβουλεύσθων	βεβου- λεῦσθαι	βεβουλευμένος, M. βεβουλευμένη, F. βεβουλευμένον, N.
βεβουλευσόίμην <i>like Opt. Pres.</i>		βεβυσλεύ- σεσθαι	βεβουλευσόμενος, η, ον

REM. 1.—The pupil will observe in the above Paradigm, that in the present, future, and future perfect tenses, two different endings are given for the second person: thus in the present the second person is *βουλεύῃ* or *βουλεύει*. The form in *ῃ* is generally used.

REM. 2.—The future perfect given in the above Paradigm is scarcely a regular tense in the Greek language. It occurs only in a few verbs, and even in them it is confined almost exclusively to the middle and passive voices.

LESSON XXXIX.

Verbs.—Middle Voice.—Exercises.

208. The Participles of the Middle Voice of *βουλεύω*, as of all verbs in *ω*, are declined as adjectives of the First and Second Declensions, as, *βουλευόμενος*, *η, ον*, Gen. *βουλευομένου, ης, ον*.

209. VOCABULARY.

*Βουλεύω, εις, to advise, Mid.
deliberate.*

Βραδέως, slowly, deliberately.

Δοῦλος, ον, ὁ, servant, slave.

*Λούω, εις, to wash, Mid. to
wash one's self, to bathe.*

*Μετά (prep. with gen.), with,
in company with.*

Παιδεύω, εις, to educate, Mid.

*cause to be educated, to have
educated.*

*Παίω, εις, to cause to cease,
Mid. to cease, to stop one's
self.*

*Περί (prep. with gen.), in re-
gard to, concerning, about.*

Πόλεμος, ον, ὁ, war.

210. EXERCISES.

I.

1. *Τὸν βασιλέα βουλεύσομεν.* 2. *Βουλευσόμεθα.*
3. *Τὸν κριτὴν ἐβουλεύετε.* 4. *Ἐβουλεύεσθε.* 5. *Oι*

δοῦλοι ἐλούσαντο. 6. Ὁ δοῦλος ἐλούσατο. 7. Ὁ βασιλεὺς τὸν πόλεμον ἔπαυσεν. 8. Ὁ βασιλεὺς ἔπαισατο. 9. Τὸν πόλεμον ἔπαύσατε. 10. Παύσασθε. 11. Ὁ πατὴρ τοὺς παῖδας ἔπαιδευσεν. 12. Ὁ πατὴρ τοὺς παῖδας ἔπαιδεύσατο. 13. Οἱ πολῖται τοὺς παῖδας παιδεύσουσιν. 14. Τοὺς παῖδας παιδεύσονται. 15. Βουλεύου βραδέως. 16. Ὁ πατὴρ ἐβούλευετο μετὰ τῶν φίλων (134). 17. Αὐτοὶ περὶ εἰρήνης ἐβούλευεσθε.

II.

1. I shall advise my brother. 2. I shall deliberate in regard to the letter. 3. You are educating your pupils well. 4. I shall have my boy well educated. 5. The Athenians themselves deliberated in regard to the war. 6. You have all deliberated well in regard to the city.

LESSON XL.

Verbs.—Passive Voice.

211. The Passive Verb in its inflection differs from the Middle only in the Future and Aorist tenses. The forms therefore which have been given in the Paradigm of the Middle (207) for the other tenses belong also to the Passive. The difference of inflection between these two voices will be readily seen in the following

PARADIGM OF *Βουλεύω*—

Present, Imperfect, Perfect, Pluperfect, and Future Tenses.			
TENSES.		INDICATIVE.	SUBJUNCTIVE.
Present.	S. 1.	βουλεύομαι	βουλεύωμαι
Imperf.	S. 1.	ἐβουλευόμην	
Perfect.	S. 1.	βεβούλευμαι	βεβουλευμένος ὡς
Pluperf.	S. 1.	ἐβεβουλεύμην	
Aorist.	S. 1.	ἐβουλείθην	βουλευθῶ
	2.	ἐβουλείθης	βουλευθῆς
	3.	ἐβουλείθη	βουλευθῆ
	D. 2.	ἐβουλείθητον	βουλευθῆτον
	3.	ἐβουλευθήτην	βουλευθῆτον
	D. 1.	ἐβουλείθημεν	βουλευθῶμεν
	2.	ἐβουλείθητε	βουλευθῆτε
	3.	ἐβουλείθησαν	βουλειθᾶσι(ν)
Future.	S. 1.	βουλευθήσομαι	
	2.	βουλευθῆσογ ορ εἰ	
	3.	βουλευθῆσεται	
	D. 1.	βουλευθῆσόμεθον	
	2.	βουλευθῆσεσθον	
	3.	βουλευθῆσεσθον	
	P. 1.	βουλευθῆσόμεθα	
	2.	βουλευθῆσεσθε	
	3.	βουλευθῆσονται	
Fut. Per.	S. 1.	βεβουλεύσομαι	

Passive Voice.

Future Perfect the same as in the Middle Voice.

OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
βουλευοίμην	βουλεύου	βουλεύεσθαι	βουλευόμενος
βεβουλευμένος εἴην	βεβούλευσο	βεβουλεῦσθαι	βεβουλευμένος
βουλευθείην βουλευθεῖς βουλευθείη βουλευθείητον βουλευθείητην βουλευθείημεν, οἳ εἶμεν βουλευθείητε, εἴτε βουλευθείησαν, εἴεν	βουλεύθητι βουλευθήτω βουλεύθητον βουλευθήτων βουλεύθητε { βουλευθήτωσαν βουλευθέντων	βουλευθῆναι	βουλευθείς, M. βουλευθεῖσα, F. βουλευθέν, N.
βουλευθηποίμην βουλευθηποίο βουλευθηποίτο βουλευθηποίμεθον βουλευθηποισθον βουλευθηποίσθην βουλευθηποίμεθι βουλευθηποισθε βουλευθηποιντο		βουλευθήσε- σθαι	βουλευθηπό- μενος
βεβουλευσοίμην		βεβουλεύσε- σθαι	βεβουλευσό- μενος.

212. The Aorist Passive Participle is declined as an adjective of the First and Third Declensions, as in the following

PARADIGM.

SINGULAR.			
Nom.	βουλευθείς	βουλευθεῖσα	βουλευθέν
Gen.	βουλευθέντος	βουλευθείσης	βουλευθέντος
Dat.	βουλευθέντι	βουλευθείσῃ	βουλευθέντι
Acc.	βουλευθέντα	βουλευθείσαν	βουλευθέν
Voc.	βουλευθέίς	βουλευθεῖσα	βουλευθέν
DUAL.			
N. A. V.	βουλευθέντε	βουλευθείσā	βουλευθέντε
G. & D.	βουλευθέντοιν	βουλευθείσαιν	βουλευθέντοιν
PLURAL.			
Nom.	βουλευθέντες	βουλευθεῖσαι	βουλευθέντα
Gen.	βουλευθέντων	βουλευθείσῶν	βουλευθέντων
Dat.	βουλευθείσοι(ν)	βουλευθείσαις	βουλευθείσοι(ν)
Acc.	βουλευθέντας	βουλευθείσας	βουλευθέντα
Voc.	βουλευθέντες	βουλευθεῖσαι	βουλευθέντα.

LESSON XLI.

Verbs.—Passive Voice.—Exercises.

213. RULE.—*Manner, Means, &c.*

1) The manner or means of an action, and the instrument employed, are expressed by the Dative, e. g.:

Tύχη πάντα πράττεις. | You do every thing by chance.

2) The agent of an action after passive verbs is

expressed by a Genitive with ὑπό or some kindred preposition, e. g.:

'Επαιδεύθην ὑπὸ τῆς ἐμῆς πατρίδος. | *I was taught by my country.*

214. VOCABULARY.

Ἄβουλος, ον, *inconsiderate, foolish.*

Άλλος, η, ο, *other, another.*

Άνόητος, ον, *stupid, thoughtless.*

Θηρεύω, εις, *to hunt, catch, Pass. be taken, be captivated with.*

Μίδας, ον, ὁ, *Midas, a celebrated king of Phrygia. (See Gr. Eng. Vocab.)*

Παιδεύω, εις, *to instruct, edu-*

cate, bring up, Pass. to be educated.

Σάτυρος, ον, ὁ, *a Satyr, companion of Bacchus—Silenus is meant. (See Gr. Eng. Vocab.)*

Σύν (prep. with dat.), *with.*

Φονεύω, εις, *to slay, kill, murder, Pass. be killed.*

215. EXERCISES.

I.

1. Βουλεύετε.
2. Βουλεύεσθε.
3. Βουλεύητε.
4. Βουλεύησθε.
5. Βούλευε.
6. Βουλεύου.
7. Ἐφόνευον.
8. Ἐφονεύοντο.
9. Ἐφόνευεν.
10. Ἐφονεύετο.
11. Ἐπαιδεύσαν.
12. Ἐπαιδεύσαντο.
13. Ἐπαιδεύθησαν.
14. Βουλεύσομεν.
15. Βουλευσόμεθα.
16. Βουλευθησόμεθα.
17. Βουλευθῆσ.
18. Παιδευθῆσ.
19. Βουλευθεῖεν.
20. Παιδευθεῖεν.
21. Βουλεύθητι.
22. Παιδεύθητι.
23. Βουλευθήσεται.
24. Παιδευθήσεται.
25. Κῦρος ἐπαιδεύετο σὺν τοῖς ἄλλοις παισίν.
26. Τοὺς ἀνοήτους παιδεύομεν.
27. Μίδας τὸν Σάτυρον ἐθήρευσεν.
28. Ἀνὴρ ἄβουλος ἥδοναῖς θηρεύεται.

II.

1. I am advised.
2. I was educated.
3. I have

been advised. 4. I had been educated. 5. We were advised. 6. We shall be educated. 7. He was murdered. 8. You will be murdered.

LESSON XLII.

Verbs.—Augment and Reduplication.—Formation of Tenses.

216. In the Paradigm of *βουλεύω* it will be observed,

- 1) That the Perfect, Pluperfect, and Future Perfect prefix the first letter of the word with *ε* (*βε*), and retain them throughout all the moods and the participles. This prefix is called *Reduplication*.
- 2) That the Historical tenses—Imperfect, Pluperfect, and Aorist—prefix *ε*, which they retain only in the Indicative. This is called *Augment*.

217. Augment is of two kinds :

- 1) *Syllabic*, used in verbs beginning with consonants, so called because it prefixes *ε* as a distinct syllable; as, *βουλεύω*, *ἐβούλευον*.
- 2) *Temporal* (from *tempus*, time) used in verbs beginning with vowels, so called because it merely lengthens the quantity or time (*tempus*) of the vowel, if short: *α* and *ε* into *η*; *ο* into *ω*; *ι* into *ἱ*; *υ* into *ῳ*; as, *ἄγω*, *ῆγον*; *ἴκετεύω*, *ἴκέτευον*.

218. Verbs beginning with the diphthongs, *αι*,

oi, av, lengthen the first vowel as above, subscribing the *i*, as, *οἰκτίζω*, *Imp.* φέκτιζον; those beginning with *eu* sometimes lengthen the first vowel and sometimes omit the Augment; those beginning with *η, i, u, ω, ει, ou*, admit no Augment.

219. The Reduplication is used only in verbs which begin with a single consonant or with a mute and a liquid. Other verbs take only the Augment instead, the *temporal* if they begin with vowels, otherwise the *syllabic*; as, ἵκετεύω, *Perf.* ἵκέτευκα; μνημονεύω, *Perf.* ἐμνημόνευκα (*not μεμνημόνευκα*). When the Augment thus takes the place of the Reduplication, it is retained like that in all the moods and in the participle.

220. In verbs compounded with a preposition,

- 1) The final vowel of the preposition, except *περί* and *πρό*, is elided; as, ὑπάκουω, compounded of *ὑπό* and *ἀκούω*, *to listen*.
- 2) After such elision the smooth mutes *π* and *τ* of the preposition are changed to the corresponding rough mutes *φ* and *θ*, when the simple verb has the rough breathing; e. g. ἀφορμίζω (*to mark out*), comp. of *ἀπό* and *օρμίζω*, *o final dropped and π changed to φ before ο*.
- 3) The Augment and Reduplication are placed between the preposition and the verb, and the final vowel of the preposition, except *περί* and *πρό*, is elided before the Augment; as, ἐπιβουλεύω (*ἐπί* and *βουλεύω*), *to plot against*, *Imp.* ἐπεβούλευον; ὑπάκουω (*ὑπό* and *ἀκούω*), *Imperf.* ὑπήκουον.

221. In most other compounds the Augment and

Reduplication stand at the beginning, as in simple verbs.

FORMATION OF TENSES.

222. In conjugating a Greek verb, it will be found convenient to give the six tenses, *Present*, *Future*, *Aorist*, and *Perfect Active*, the *Perfect Middle*, and *Aorist Passive*, which may be called the *Principal Parts*.

223. In the Paradigm of a verb like *βουλεύω*,

- 1) The *Root* may be found by dropping *ω* of the present; as, *βουλεύω*; *root*, *βουλευ*.
- 2) The *Principal Parts* may be formed by appending to the root the following endings, prefixing at the same time the *Reduplication* for the Perfect, and the *Augment* for the Aorist:

Tenses.	Endings.	Principal Parts.
Present Act.	ω	βουλεύ-ω
Future	σω	βουλεύ-σω
Aorist	σα	ἐ-βούλευ-σα
Perf.	κα	βε-βούλευ-κα
Perf. Mid.	μαι	βε-βούλευ-μαι
Aorist Pass.	θην	ἐ-βούλεύ-θην.

224. From these parts the several tenses may be formed as follows:

I. From the *Present Active* may be formed,

- 1) The *Imperfect Active*, by changing *ω* into *ον* and prefixing the Augment, e. g.: *βουλεύ-ω*; *Imperfect*, *ἐ-βούλευ-ον*.
- 2) The *Present Middle* and *Passive*, by changing *ω* into *ομαι*, e. g.: *βουλεύ-ω*, *βουλεύ-ομαι* (both Mid. and Pass.).

3) The *Imperfect Middle* and *Passive*, by changing ω into $\acute{\omega}$ and prefixing the Augment, e. g.: $\beta\omega\lambda\epsilon\nu-\omega$, $\grave{\epsilon}-\beta\omega\lambda\epsilon\nu-\acute{\omega}\eta\eta\nu$.

II. From the *Future Active* may be formed the *Future Middle*, by changing $\sigma\omega$ into $\sigma\omega\mu\alpha i$, e. g.: $\beta\omega\lambda\epsilon\nu-\sigma\omega$, $\beta\omega\lambda\epsilon\nu-\sigma\omega\mu\alpha i$.

III. From the *Aorist Active* may be formed the *Aorist Middle*, by changing $\sigma\alpha$ into $\sigma\acute{\alpha}\mu\eta\eta$, e. g.: $\grave{\epsilon}\beta\omega\acute{\nu}\lambda\epsilon\nu-\sigma\alpha$, $\grave{\epsilon}\beta\omega\lambda\epsilon\nu-\sigma\acute{\alpha}\mu\eta\eta$.

IV. From the *Perfect Active* may be formed the *Pluperfect Active*, by changing $\kappa\alpha$ into $\kappa\epsilon\iota\nu$ and prefixing the Augment, e. g.: $\beta\epsilon\beta\omega\acute{\nu}\lambda\epsilon\nu-\kappa\alpha$, $\grave{\epsilon}-\beta\epsilon\beta\omega\lambda\epsilon\nu-\kappa\epsilon\iota\nu$.

V. From the *Perfect Middle* and *Passive* may be formed,

1) The *Pluperfect Mid.* and *Pass.* by changing $\mu\alpha i$ into $\mu\eta\eta$ and prefixing the Augment, e. g.: $\beta\epsilon\beta\omega\acute{\nu}\lambda\epsilon\nu-\mu\alpha i$, $\grave{\epsilon}-\beta\epsilon\beta\omega\lambda\epsilon\nu-\mu\eta\eta$.

2) The *Future Perfect Mid.* and *Pass.* by changing $\mu\alpha i$ into $\sigma\omega\mu\alpha i$, e. g.: $\beta\epsilon\beta\omega\acute{\nu}\lambda\epsilon\nu-\mu\alpha i$, $\beta\epsilon\beta\omega\lambda\epsilon\nu-\sigma\omega\mu\alpha i$.

VI. From the *Aorist Passive* may be formed the *Future Passive*, by changing $\theta\eta\eta$ into $\theta\acute{\eta}\sigma\omega\mu\alpha i$ and dropping the Augment, e. g.: $\grave{\epsilon}-\beta\omega\lambda\epsilon\nu-\theta\eta\eta$, $\beta\omega\lambda\epsilon\nu-\theta\acute{\eta}\sigma\omega\mu\alpha i$.

225. Verbs in $\check{\imath}\omega$ and $\check{\nu}\omega$ lengthen the final vowel of the root in all the tenses except the present and imperfect, e. g.: $\kappa\omega\lambda\check{\nu}\omega$, *to hinder*, *Fut.* $\kappa\omega\lambda\check{\nu}\sigma\omega$, *Perf.* $\kappa\epsilon\iota\omega\lambda\check{\nu}ka$, &c.

LESSON XLIII.

Verbs.—Exercises.

226. VOCABULARY.*

*Αληθεύω, σω, to speak the truth,
Pass. to come true, be fulfilled.*

*Ἀριστεύω, σω, to be best, bravest.
Βάρβαρος, ου, ὁ, barbarian, applied to all who were not Greeks.*

*Βίος, ου, ὁ, life, period of life.
Δαρεῖος, ον, ὁ, Darius, king of Persia.*

Δυναστεύω, σω, to have power, or supremacy.

Ίκετεύω, σω, to beseech, supplicate.

Λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, to break, to violate.

*Συγγνώμη, ης, ἡ, pardon, favor.
Συμβουλεύω (σύν, with, and βουλεύω), σω (220), to advise with, to deliberate with.*

Τελευτή, ἡς, ἡ, end.

Υποπτεύω (ὑπό and ὅπτεύω), σω, Imp. ὑπώπτευον, Aor. ὑπώπτευσα, to suspect, to anticipate, expect.

Φιλοσοφία, ας, ἡ, philosophy, love of wisdom.

227. EXERCISES.

I.

1. *Oι παιδες ιγλιθευον.*
2. *Αλήθευσον.*
3. *Αληθεύωμεν.*
4. *Αληθεύσαιμι.*
5. *Ο στρατιώτης ἡρίστευσεν.*
6. *Ηριστεύομεν.*
7. *Ίκέτευον τοὺς θεούς.*
8. *Ίκετεύετε τὴν τῶν θεῶν συγγνώμην.*
9. *Τούτους τοὺς νόμους λύσατε.*
10. *Κῦρος ἐθήρευεν.*
11. *Δαρεῖος ὑπώπτευε τελευτὴν τοῦ βίου.*
12. *Ο πατὴρ συνεβούλευετο μετὰ τῶν φίλων.*
13. *Η τῶν Αθηναίων πόλις*

* The pupil will find it a useful exercise to give, as described in 223, the *principal parts* in full of every verb which he has occasion to use; all irregularities of formation will be marked in the vocabularies, but in the regular verbs only the Present and Future will be given.

ἐν τοῖς "Ελλησιν ἐδυνάστευεν. 14. Ἡ φιλοσοφία τοὺς
Ἀθηναίους ἐπαίδευσεν.

II.

1. He is supplicating the king.
 2. The boys were supplicating their father.
 3. Let us supplicate the judge.
 4. The enemy have broken the truce.
-

LESSON XLIV.

Impure Verbs.—Mute Verbs.

228. The last letter of the root or stem, found by dropping *ω* in Pres. Ind. Act., is called the *Verb-characteristic*.

229. Verbs are divided into Pure and Impure according as the verb-characteristic is a vowel or consonant: *βουλεύω* is therefore a pure verb.

230. Impure verbs are subdivided into

- 1) *Mute verbs*, whose characteristic is one of the nine mutes, as, *ἄγω*, *I lead*.
- 2) *Liquid verbs*, whose characteristic is a liquid, as, *ἀγγέλλω*, *I send*.

231. *Mute verbs* again arrange themselves in three classes, according as the characteristic is

- 1) A *Pi-mute*—*π*, *β*, *φ*, as, *γράφω*, *I write*.
- 2) A *Kappa-mute*—*κ*, *γ*, *χ*, as, *ἄγω*, *I lead*.
- 3) A *Tau-mute*—*τ*, *δ*, *ঢ*, as, *ψεύδω*, *I deceive*.

REM.—The characteristic is sometimes strengthened in the present: thus the Pi-mute becomes *ππ*; the Kappa-mute, *σσ*, *ττ*, or *ζ*; the Tau-mute, *ঢ*.

232. In the Paradigm of *βουλεύω*, the Perfect Act.

ends in *κα*. This is the common ending, except in Mute Verbs of the Pi and Kappa classes, which take *ά* instead of *κα*. In these verbs the Pluperf. Act. is formed by changing *α* into *ειν* and prefixing the Augment. See 224, IV.

233. Verbs with a Pi-mute characteristic suffer the following

EUPHONIC CHANGES.

- 1) Before *σ* in the endings, the characteristic coalesces with it and forms *ψ*; as, *τρίβω* (*I rub*); *Fut.* (*τρίβσω*) *τρίψω*.
- 2) Before *μ* it is assimilated; as, *τρίβω*, *Perf. Pass.* (*τέτριβμαι*) *τέτριμμαι*.
- 3) Before *θ* and also in *Perf.* and *Plup. Act.* it becomes the aspirate *φ*; as, *τρίβω*, *Aor. Pass.* (*ἐτρίβθην*) *ἐτρίφθην*, *Perf. Act.* (*τέτριβ-ά*) *τέτριφα*.
- 4) Before the smooth mute *τ* it becomes itself the smooth mute *π*; as, *τρίβω*, *Perf. Pass. Third Person* (*τέτριβται*) *τέτριπται*.

234. Some verbs take a shortened form in the Perfect, Pluperfect, Aorist, and Future tenses, which is distinguished from the more common form as the *Second Perfect*, *Second Pluperfect*, &c. The pupil, however, must not suppose that the First and Second Perfects are two distinct tenses: they are but different forms of the same tense; so too with the 1st and 2d Pluperfect, 1st and 2d Aorist, 1st and 2d Future.

235. SYNOPSIS.—*Γράφω, I write.*

ACTIVE VOICE.

	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTIC.
Pres.	γράφω	γράφω	γράφοιμι	γράφε	γράφειν	γράφων
Imp.	ἔγραφον					
Fut. I.	γράψω		γράψοιμι		γράψειν	γράψων
Aor. I.	ἔγραψα	γράψω	γράψαιμι	γράψον	γράψαι	γράψας
Perf.	γέγραφα	γεγράφω	γεγρά- φοιμι		γεγράφέ- ναι	γεγραφώς
Plup.	ἔγεγράφειν					

MIDDLE.

Pres.	γράφομαι	γράφωμαι	γραφοί- μην	γράφου	γράφεσθαι	γραφόμε- νος
Imp.	ἔγραφόμην					
Fut. I.	γράψομαι		γραψοί- μην		γράψε- σθαι	γραψόμε- νος
Aor. I.	ἔγραψάμην	γράψω- μαι	γραψαί- μην	γράψαι	γράψα- σθαι	γραψάμε- νος
Perf. 1.	γέγραμμαι	γεγραμέ- νος ὡ	γεγραμέ- νος εἴην		γεγράφθαι	γεγραμμέ- νος
D. 2.	γέγραψαι			γέγραψο		
D. 3.	γέγραπται			γεγράφθω		
D. 1.	γεγράμμεθον					
2.	γέγραφθον			γέγραφθον		
3.	γέγραφθον			γεγράφθων		
P. 1.	γεγράμμεθα					
2.	γέγραφθε			γέγραφθε		
3.	γεγραμμενοι εἰσί(ν)			{ γεγράφθω- σαν		
Plup. 1.	ἔγεγράμμην			γεγράφθων		
Pl. 3.	γεγραμμένοι ἡσαν					
F. Perf.	γεγράψομαι		γεγρα- ψοίμην		γεγράψε- σθαι	γεγραψό- μενος

PASSIVE.

Αor. II.	ἔγραφην	γραφῶ	γραφείην	γράφηθαι	γραφῆναι	γραφεῖς
Fut. II.	γραφήσομαι		γραφη- σοίμην		γραφήσε- σθαι	γραφησό- μενος

Other tenses as in the Middle.

REM.—In the above table in the Perfect Mid. and Pass. the inflection of the Indicative and Imperative is given in full, to show some peculiarities of formation; in the Pluperfect Mid. and Pass. the Third Pers. Plur. is added for the same reason. In the other parts the several persons will be readily formed according to the analogy of *βουλεύω*.

LESSON XLV.

Impure Verbs.—Mute Verbs.—Exercises.

236. Verbs beginning with a rough mute (4) use in reduplication the corresponding smooth mute, to avoid a repetition of the aspirate, e. g.:

Θύω, Perf. *τέθυκα*: not *θέθυκα*.

Θάπτω, Perf. Pass. *τέθαμμαι*: not *θέθαμμαι*.

237. VOCABULARY.

Αναγκαῖος, *ā*, *ov*, *necessary*.

Γράφω, *ψω*, *ψα*, *φα*, *μμαι*, *φην*

(235), *to write*, *to propose in writing*, as law, bill, &c.

Ἐπί (*prep. with acc.*), *against*, *to*.

Εὐβούλος, *ov*, *ō*, *Eubūlus*, an Athenian statesman.

Εὐριπίδης, *ov*, *ō*, *Euripides*, tragic poet of Athens.

Θάπτω, *ψω*, *ψα*, *τέθαμμαι* (236),

2 A. Pass. *ἐτάφην*, *to bury*, *inter.*

Κλείω, *σω*, *σματ*, *σθην*, *to shut*.

Μακεδονία, *as*, *ἡ*, *Macedonia*, country north of Greece proper.

Νεκρός, *οῦ*, *ō*, *corpse*, *dead body*.

Πύλη, *ης*, *ἡ*, *gate*.

Στρατένω, *σω* (219), *to make an expedition*.

Τροία, *as*, *ἡ*, *Troy*, celebrated city in Asia Minor.

238. EXERCISES.

I.

1. *Ταῦτα γέγραφα.*
2. *Ἡ κόρη τὰς ἐπιστολὰς ἔγε-*

γράφει. 3. Τοῦτο τὸ ψήφισμα Εὐβουλος ἔγραψεν.
 4. Τὸν νόμον τοῦτον ἡ πόλις γέγραφεν. 5. Τοὺς νεκροὺς
 ἔθαπτον. 6. Τὸν νεκρὸν ἔθαψαν. 7. Ὁ κριτὴς ἐν τοῖς
 ἀναγκαιοτάτοις παιδεύεται. 8. Οἱ Ἑλληνες ἐπὶ Τροί-
 αν ἐστράτευσαν. 9. Τὴν εἰρήνην ἐκεῖνος ἔλυσεν. 10.
 Ὁ στρατιώτης ἔκλεισε τὰς πύλας.

II.

1. The letter had been written. 2. My brother wrote the letter. 3. The boy buried the beautiful bird in the garden. 4. Euripides was buried in Macedonia.

LESSON XLVI.

Impure Verbs.—Mute Verbs, continued.

239. Verbs with a Kappa-mute characteristic—κ, γ, χ, or σσ, ττ, and sometimes ζ—suffer the following

EUPHONIC CHANGES.

- 1) With σ the characteristic forms ξ; as, πλέκω,
I weave; *Fut.* (πλέκσω) πλέξω.
- 2) Before μ it becomes γ; as, πλέκω; *Perf.*
Pass. (πέπλεκμαι) πέπλεγμαι.
- 3) Before θ and also in the *Perf.* and *Plup. Act.*
 it is changed to the corresponding aspirate
 χ; as, πλέκω; *Aor. Pass.* (ἐπλέκθην) ἐπλέ-
 χθην; *Perf. Act.* (πέπλεκ-ά) πέπλεχα.
- 4) Before the smooth mute τ, it becomes itself
 smooth; as, λέγω, *I say*; *Perf. Pass.* (λέ-
 λεγται) λέλεκται.

240. SYNOPSIS.—Πλέκω, *I weave.*

ACTIVE VOICE.

	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPER.	INFIN.	PART.
Pres.	πλέκω	πλέκω	πλέκοιμι	πλέκε	πλέκειν	πλέκων
Imp.	ἔπλεκον					
Fut.	πλέξω		πλέξοιμι		πλέξειν	πλέξων
Aor.	ἔπλεξα	πλέξω	πλέξαιμι	πλέξον	πλέξαι	πλέξας
Perf.	πέπλεχα	πεπλέχω	πεπλέχοιμι		πεπλεχέναι	πεπλεχώς
Plup.	ἐπεπλέχειν					

MIDDLE.

Pres.	πλέκομαι	πλέκωμαι	πλεκοίμην	πλέκου	πλέκεσθαι	πλεκόμενος
Imp.	ἔπλεκόμην					
Fut. I.	πλέξομαι		πλεξοίμην		πλέξεσθαι	πλεξόμενος
Aor. I.	ἔπλεξάμην	πλέξωμαι	πλεξαίμην	πλέξαι	πλέξασθαι	πλεξάμενος
Perf. 1.	πέπλεγμαι	πεπλεγμένος ὡ	πεπλεγμένος εἴην		πεπλέχθαι	πεπλεγμένος
2.	πέπλεξαι			πέπλεξο		
3.	πέπλεκται			πεπλέχθω		
D. 1.	πεπλέγμεσθον			πέπλεχθον		
2.	πέπλεχθον			πεπλέχθων		
3.	πέπλεχθον					
P. 1.	πεπλέγμεσθα			πέπλεχθε		
2.	πέπλεχθε			πεπλέ-		
3.	πεπλεγμένοι εἰσί(ν)			χθωσαν		
Plup. 1.	ἐπεπλέγμην			πεπλέχθε		
Pl. 3.	πεπλεγμένοι ήσαν			πεπλέ-		
F. Perf.	πεπλέξομαι		πεπλεξοίμην		χθων	

PASSIVE.

Aor. I.	ἐπλέχθην	πλεχθῶ	πλεχθείην	πλέχθητι	πλεχθῆναι	πλεχθείς
Fut. I.	πλεχθήσομαι		πλεχθησοίμην		πλεχθήσεσθαι	πλεχθησόμενος
Aor. II.	ἐπλάκην	πλακῶ	πλακείην	πλάκητι	πλακῆναι	πλακείς
Fut. II.	πλακήσομαι		πλακησοίμην		πλακήσεσθαι	πλακησόμενος

Other tenses as in the Middle.

REM. 1.—In the above table, it will be observed, *πλέκω* has in the Passive Voice both a *First* and a *Second* Aorist and a *First* and *Second* Future. This is unusual. Some verbs have the First Aorist and some the Second, but it is not common for the same verb to take both: so of the two Futures, comparatively few verbs have both.

REM. 2.—The Second Future Passive is formed from the Second Aorist Passive by changing *ην* into *ήσομαι* and dropping the Augment; as, *ἐ-πλάκ-ην*, *πλακ-ήσομαι*. This formation, the learner will observe, is entirely analogous to the formation of the First Future Passive from the First Aorist Passive by changing *εην* into *εήσομαι* and dropping the Augment. See 224, VI.

LESSON XLVII.

Impure Verbs.—Mute Verbs, continued.

241. Verbs with a Tau-mute characteristic—*τ*, *δ*, *θ*, or *ζ*—suffer the following

EUPHONIC CHANGES.

- 1) Before *σ* and also before *κα* and *κειν* in Perf. and Pluperf. Act., the characteristic is dropped; as, *ψεύδω*, *I deceive*; *Fut.* (*ψεύδσω*) *ψεύσω*; *Perf.* (*ἔψευδκα*) *ἔψευκα*.
- 2) Before *μ*, *τ*, and *θ* it is changed into *σ*; as, *ψεύδω* (*I deceive*); *Perf. Pass.* (*ἔψευδμαι*) *ἔψευσμαι*; *Third Pers.* (*ἔψευδται*) *ἔψευσται*; *Aor. Pass.* (*ἔψευδθην*) *ἔψευσθην*.

242. SYNOPSIS.—Ψεύδω, *I deceive.*

ACTIVE VOICE.

	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE	INFINITIVE.	PARTICIPLE.
Pres.	ψεύδω	ψεύδω	ψεύδοιμι	ψεῦδε	ψεύδειν	ψεύδων
Imp.	ἔψευδον					
Fut.	ψεύσω		ψεύσοιμι		ψεύσειν	ψεύσων
Aor.	ἔψευσα	ψεύσω	ψεύσαιμι	ψεῦσον	ψεῦσαι	ψεύσας
Perf.	ἔψευκα	ἔψεύκω	ἔψεύκοιμι		ἔψευκέναι	ἔψευκώς
Plup.	ἔψεύκειν					

MIDDLE.

Pres.	ψεύδομαι	ψεύδωμαι	ψευδοί- μην	ψεύδον	ψεύδεσθαι	ψευδόμε- νος
Imp.	ἔψευδόμην					
Fut. I.	ψεύσομαι		ψευσοί- μην		ψεύσεσθαι	ψευσόμε- νος
Aor. I.	ἔψευσάμην	ψεύσωμαι	ψευσάι- μην	ψεῦσαι	ψεύσασθαι	ψευσάμε- νος
Perf. 1.	ἔψευσμαι	ἔψευσμέ- νος δ	ἔψευσμέ- νος εἰην		ἔψευσθαι	ἔψευσμέ- νος
2.	ἔψευσαι			ἔψευσο		
3.	ἔψευσται			ἔψευσθω		
D. 1.	ἔψευσμεῖνον			ἔψευσθον		
2.	ἔψευσθον			ἔψευσθων		
3.	ἔψευσθον					
P. 1.	ἔψευσμεῖα			ἔψευσθε		
2.	ἔψευσθε			ἔψευσθω-		
3.	ἔψευσμένοι εἰσί(ν)			σαν	ἔψευσθων	
Plup. 1.	ἔψευσμην					
Pl. 3.	ἔψευσμένοι ήσαν					
F. Perf.	ἔψευσομαι		ἔψευσοί- μην		ἔψευσε- σθαι	ἔψευσόμε- νος

PASSIVE.

Aor. I.	ἔψευσθην	ψευσθώ	ψευσθέιην	ψεύσητι	ψευσθῆναι	ψευθεῖς
Fut.	ψευσθήσο- μαι		ψευσθή- σοίμην		ψευσθήσε- σθαι	ψευσθητό- μεναι

Other tenses as in the Middle.

LESSON XLVIII.

Impure Verbs.—Mute Verbs.—Exercises.

243. VOCABULARY.

Ἀγαμέμνων, οὐος, ὁ, *Agamemnon*, commander of Grecian forces at Troy.

Ἀγοράζω, ἀσω, σμαι, σθην, *to buy, purchase, trade.*

Διώκω, ξω, ξα, *A. Pass.* ἔδιώχθην, *to pursue.*

Ἐγκωμιάζω, ἀσω, ἐνεκωμιᾶσσα, κα, σμαι, *A. Pass.* ἐνεκωμιάσθην, *to praise, extol.*

Ἐπιτήδειος, ᾁ, ον, *necessary, useful.*

Θαυμάζω, ἀσω, οτ, ἀσομαι, ἄσα, τεθαύμακα, σμαι, σθην (236), *to wonder at, admire.*

Κατασκευάζω (*κατά and σκευάζω*), ἀσω, σμαι, σθην (219, 220), *to prepare, make.*

Φεύγω, *F. M.* ξομαι, 2 *A.* ἔφυγον, 2 *Perf.* πέφευγα, *to flee, shun, escape.*

Ψεύδω, σω (242), *to deceive, cheat.*

244. EXERCISES.

I.

1. *Oι πολέμιοι εἰς τὴν πόλιν φεύγουσιν.* 2. *Εἰς τὴν πόλιν φεύγομεν.* 3. *Τοὺς ἀγαθοὺς ἐγκωμιάζομεν.* 4. *Παιδεύετε τοὺς παῖδας.* 5. *Οι Ἀθηναῖοι τριήρεις κατεσκευάσαντο.* 6. "Ομηρος τὸν Ἀγαμέμνονα ἐνεκωμίασεν. 7. *Oι Ἑλληνες τοὺς βαρβάρους ἐδίωκον.* 8. *Oι βάρβαροι ἐδιώχθησαν.* 9. *Oι Ἀθηναῖοι θαυμάζονται.* 10. *Η πόλις θαυμασθήσεται.* 11. *Ο παῖς τὸν πατέρα ἔψευκεν.* 12. *Ἐγὼ αὐτοὺς διώξω.* 13. *Ἡδονὴν φεύγετε.* 14. *Oι στρατιῶται ἡγόραζον τὰ ἐπιτήδεια.*

II.

1. The general deceived his soldiers. 2. The soldiers were deceived. 3. What are you purchasing?

4. All will admire your letter. 5. I am reading the letter to your brother.
-

LESSON XLIX.

Impure Verbs.—Liquid Verbs.

245. Liquid Verbs are so called because their characteristic is one of the four liquids—λ, μ, ν, ρ.

246. Many liquid verbs, like some mute verbs (231, Rem.), have in the Present a strengthened form of the root. In such cases the true root may be obtained by shortening the root of the Present:

- 1) By dropping the last consonant, as, *τέμνω*, *I cut*; *τεμν*: root, *τεμ* (*ν* dropped); *ἀγγέλλω*, *I send*; *ἀγγελλ*: root, *ἀγγελ*.
- 2) By shortening the radical vowel or diphthong, as, *φαίνω*, *I show*; *φαιν*: root, *φαν*; *κτείνω*, *I slay*; *κτειν*: root, *κτεν*.

247. Liquid verbs present the following peculiarities in tense formation :

- 1) They form the Future Act. and Mid. by adding ἔω contracted into ὁ, and ἔομαι contracted into οῦμαι, to the true root, e. g.: *ἀγγέλλω*, *I send*; *Fut. Act.* *ἀγγελῶ*; *Fut. Mid.* *ἀγγελοῦμαι*.
- 2) They form Aor. Act. and Mid. without σ, but lengthen the radical vowel, e. g.: *ἀγγέλλω*; *Aor. Act.* *ἠγγειλα*; *Mid.* *ἠγγειλάμην*.

248. PARADIGM.—*Ἄγγέλλω, I announce.*

ROOT OF PRESENT, ἀγγελλ. TRUE ROOT, ἀγγελ.

ACTIVE VOICE.

	INDICATIVE	SUBJ.	OPTATIVE.	IMPER.	INFIN.	PARTICIPLE.
Pres.	ἀγγέλλω	ἀγγέλλω	ἀγγέλλοιμι	ἀγγελλε	ἀγγέλλειν	ἀγγέλλων
Imp.	ἡγγελλον					
Fut. 1.	ἀγγελῶ		ἀγγελοῖμι, οίην		ἀγγελεῖν	ἀγγελῶν, M.
	ἀγγελεῖς		ἀγγελοῖς, οίης			ἰγγελοῦσα, F.
D.	ἀγγελεῖ		ἀγγελοῦ, οίη			ἀγγελοῦν, N.
	ἀγγελεῖτον		ἀγγελοῖτον, οίητον			
	ἀγγελεῖτον		ἀγγελοῖτην, οίητην			
P. 1.	ἀγγελοῦμεν		ἀγγελοῖμεν, οίημει			
	ἀγγελεῖτε		ἀγγελοῖτε, οίητε			
	ἀγγελοῦ- σι(ν)		ἀγγελοῖεν			
Aor. I.	ἡγγειλα	ἀγγεῖλω	ἀγγεῖλαιμι	ἀγγειλον	ἀγγεῖλαι	ἀγγεῖλας
Aor. II.	ἡγγελον	ἀγγελω	ἀγγελοιμι	ἀγγελε	ἀγγελεῖν	ἀγγελών
Perf.	ἡγγειλκα	ἡγγειλκω	ἡγγειλκοιμι		ἡγγειλκέ- ναι	ἡγγειλκώς
Plup.	ἡγγέλκευ					

MIDDLE.

Pres.	ἀγγέλλομαι	ἀγγέλ- λωμαι	ἀγγελλοίμην	ἀγγέλλου	ἀγγέλλε- σθαι	ἀγγελλόμε- νος
Impf.	ἡγγελλόμην					
Fut. 1.	ἀγγελούμαι		ἀγγελοίμην		ἀγγελεῖ- σθαι	ἀγγελούμε- νος
	ἀγγελῆ, εῖ		ἀγγελοῖο			
D. 1.	ἀγγελεῖται		ἀγγελοῖτο			
	ἀγγελούμε- σον		ἀγγελοίμε- σον			
	ἀγγελεῖσθον		ἀγγελοίσθον			
	ἀγγελεῖσθον		ἀγγελοίσθην			
P. 1.	ἀγγελούμεθα		ἀγγελοίμεθα			
	ἀγγελεῖσθε		ἀγγελοίσθε			
	ἀγγελούνται		ἀγγελοίντο			
Aor. I.	ἡγγειλάμην	ἀγγειλω- μαι	ἀγγειλάμην	ἀγγειλα-	ἀγγειλάμε- νος	

PARADIGM OF Ἀγγέλλω, continued.

ROOT OF PRESENT, ἀγγέλλ. TRUE ROOT, ἀγγελ.

MIDDLE.

	INDICATIVE.	SUBJ.	OPTATIVE.	IMPER.	INFIN.	PARTICIPLE.
Aor. II.	ἡγγελόμην	ἀγγέλω-	ἀγγελοίμην	ἀγγελοῦ	ἀγγελέ-	ἀγγελόμενος
Perf. 1.	ἡγγελμαι	ἡγγελμέ-	ἡγγελμένος	εῖην	ἡγγελθαι	ἡγγελμένος
	2. ἡγγελσαι				ἡγγελσο	
	3. ἡγγελται				ἡγγελθω	
D. 1.	ἡγγελμεζον				ἡγγελθον	
	2. ἡγγελθον				ἡγγελθων	
	3. ἡγγελθον				ἡγγελθων	
P. 1.	ἡγγελμεζα				ἡγγελθε	
	2. ἡγγελθε				ἡγγελθω-	
	3. ἡγγελμένοις εἰσί(ν)				σαν	
Plup. 1.	ἡγγέλμην				ἡγγελθων	
Pl. 3.	ἡγγελμένοις ἡσαν					

PASSIVE.

Aor. I.	ἡγγέλθην	ἀγγελθώ	ἀγγελθείην	ἀγγέλθητι	ἀγγελθή-	ἀγγελθείς
Fut. I.	ἀγγελθήσο-		ἀγγελθησοί-		ἀγγελθή-	ἀγγελθησό-
	μαι				ναι	
Aor. II.	ἡγγέλην	ἀγγελώ	ἀγγελείην	ἀγγέλησι	ἀγγελῆναι	μενος
Fut. II.	ἀγγελησο-		ἀγγελησοί-		ἀγγελησε-	ἀγγελησόμε-
	μαι				σαι	νος.

Other tenses as in the Middle.

LESSON L.

*Liquid Verbs, continued.*249. PARADIGM.—Φαίνω, *I show.*Φαίνω, *to show.* Perf. II. and Plup. II. *to appear.*

Root of Present, φαν. True Root, φαν.

ACTIVE VOICE.

	INDICATIVE.	SUBJ.	OPTATIVE.	IMPERATIVE.	INFIN.	PART.
Pres.	φαίνω	φαίνω	φαίνοιμι	φαίνε	φαίνειν	φαίνων
Imp.	ἐφαίνον					
Fut.	φανῶ		φανοῖμι		φανεῖν	φανῶν
Aor. I.	ἐφήνα	φήνω	φήναιμι	φήνον	φήναι	φήνας
Perf. II.	πέφηνα	πεφήνω	πεφήνοιμι		πεφηνέναι	πεφηνώς
Plup. II.	ἐπεφήνειν					

MIDDLE. (*To appear.*)

Pres.	φαίνομαι	φαίνωμαι	φαίνοιμην	φαίνου	φαίνεσθαι	φαινόμενος
Imp.	ἐφαίνομην					
Fut.	φανοῦμαι		φανοίμην		φανεῖσθαι	φανούμενος
Aor. I.	ἐφηνάμην	φήνωμαι	φηναίμην	φῆναι	φήνασθαι	φηνάμενος
Perf. I.	πέφασμαι	πέφασμαί ναι	πεφασμέ- νος εἰην	*	πεφάσθαι	πεφασμένος
	2. πέφανσαι			πέφανσο		
	3. πέφανται			πεφάνθω		
D. 1.	πεφάσμεθον					
	2. πέφανθον			πέφανθον		
	3. πέφανθον			πεφάνθων		
P. 1.	πεφάσμεθα					
	2. πέφανθε			πέφανθε		
	3. πεφασμένοι εἰσί(ν)			{ πεφάνθε πεφάνθωσαι πεφάνθων		
Plup. 1.	ἐπεφάσμην					
	2. ἐπέφανσο					
	3. ἐπέφαντο					
D. 1.	ἐπεφάσμε- θον					
	2. ἐπέφανθον					
	3. ἐπεφάνθην					
P. 1.	ἐπεφάσμεθα					
	2. ἐπέφανθε					
	3. πεφασμένοι ἡσαν					

PARADIGM OF Φαίνω, continued.

Φαίνω, to show. Perf. II. and Plup. II. to appear.

ROOT OF PRESENT, φαιν. TRUE Root, φαν.

PASSIVE. (*To be seen, to appear.*)

	INDICATIVE.	SUBJ.	OPTATIVE.	IMPERATIVE.	INFIN.	PART.
Aor. I.	έφανθην	φανθῶ	φανθείην	φάνθητι	φανθῆναι	φανθείς
Fut. I.	φανθήσομαι		φανθησοί-		φανθησε-	φανθησό-
			μην		σθαι	μενος
Aor. II.	έφανην	φανῶ	φανείην	φάνητι	φανῆναι	φανείς
Fut. II.	φανήσομαι		φανησοί-		φανήσε-	φανησό-
			μην		σθαι	μενος

Other tenses as in the Middle.

250. VOCABULARY.

*Αγγελος, ου, ὁ, messenger.

*Αγγέλλω, ἀγγελῶ, ἥγγειλα,
ἥγγελκα, ἥγγελμαι, ἥγγέλ-
θην, to announce, to bring
tidings, bear a message.

*Αγείρω, ερῶ, ἥγειρα, ἥγέρθην,
to bring together, to collect.

*Αναρίθμητος, ον, countless, im-
mense.

Καιρός, οῦ, ὁ, sit time, oppor-
tunity.

Μένω, νῶ, ἔμεινα, μεμένηκα, to
remain, wait for, await.

Νίκη, ης, ἡ, victory.

Ξέρξης, ον, ὁ, Xerxes, king of
Persia.

Οἰκτείρω, ερῶ, ειρα, to pity.

Πένης, ητος, ὁ, day-laborer, a
poor man.

Στόλος, ον, ὁ, expedition, force.

Στρατιά, ἄσ, ἡ, army, force.

251. EXERCISES.

I.

- Οἰκτείρομεν τοὺς πένητας.
- *Οἰκτειρα τὸν παῖδα.
- *Ο ἄγγελος ἥγγειλε τὴν νίκην.
- *Ο βασιλεὺς τὴν στρατιὰν ἥγειρεν.
- Στρατιὰν ἀγερῶ.
- Ξέρξης ἥγειρε τὴν ἀναρίθμητον στρατιάν.
- *Αγαμέμνων τὸν ἐπὶ Τροίαν στόλον ἥγειρεν.
- Οἱ καιροὶ οὐ μένουσιν ἡμᾶς.
- *Ο κριτὴς ταύτην τὴν γνώμην τεθαύ-

μακεν. 10. *Oi Ἔλληνες ἔμενον.* 11. *Oi ἄλλοι ἔφεν-*
γον. 12. *Ταῦτα οἱ στρατηγοὶ Κύρῳ ἤγγελλον.*

II.

1. I announce this to you. 2. Your father announced it to me. 3. This will be announced to the king. 4. The king of the Persians pitied his soldiers.

LESSON LI.

Contract Verbs.—Class I.—Verbs in áω.

252. Pure verbs with the characteristic *a*, *e*, or *o*, suffer contraction in the Present and Imperfect tenses. They are divided into three classes, according as the characteristic is *a*, *e*, or *o*.

253. The tenses are formed in the manner already described (223 and 224), but the short characteristic vowel of the Present and Imperfect is generally lengthened in the other tenses—*a* and *e* into *η* and *o* into *ω*: thus the Futures Act. of *τιμάω*, *φιλέω*, and *μισθίω*, are *τιμή-σω*, *φιλή-σω*, and *μισθώ-σω*.

REM.—Verbs in *ιω* and *υω* do not suffer contraction, but they lengthen the characteristic in all the tenses except the Present and Imperfect, e. g.: *μηνίω*, *μηνίσω*, *to be angry*; *κωλύω*, *κωλύσω*, *to hinder* (225).

254. CONTRACTIONS IN VERBS IN *άω*.

- 1) The characteristic *a* uniting with any *o*-sound produces *ω*, or, if an *i* occurs in the first syllable of the ending, *φ*, e. g.: *τιμάω*=*τιμῶ*; *τιμαοίην*=*τιμῷην*.
- 2) In other cases the result of contraction is *a*, or, if an *i* occurs, *ᾳ*, e. g.: *τίμαε*=*τίμα*; *τιμάεις*=*τιμᾶς*.

255. PARADIGM.—*Tιμάω*, *I honor*: Root, *τιμα*.

PRESENT.					
INDICATIVE.		ACTIVE.		PASSIVE AND MIDDLE.	
S. 1.	τιμάω	τιμῶ	τιμάομαι	τιμῶμαι	
2.	τιμάεις	τιμᾶς	τιμάῃ	τιμᾶ	
3.	τιμάει	τιμᾶ	τιμάεται	τιμᾶται	
D. 1.			τιμαόμεθον	τιμώμεθον	
2.	τιμάετον	τιμάτον	τιμάεσθον	τιμᾶσθον	
3.	τιμάετον	τιμάτον	τιμάεσθον	τιμᾶσθον	
P. 1.	τιμάομεν	τιμῶμεν	τιμαόμεθα	τιμώμεθα	
2.	τιμάετε	τιμάτε	τιμάεσθε	τιμᾶσθε	
3.	τιμάουσι(ν)	τιμῶσι(ν)	τιμάονται	τιμῶνται	
SUBJUNCTIVE.					
S. 1.	τιμάω	τιμῶ	τιμάωμαι	τιμῶμαι	
2.	τιμάγης	τιμᾶς	τιμάῃ	τιμᾶ	
3.	τιμάῃ	τιμᾶ	τιμάηται	τιμᾶται	
D. 1.			τιμαόμεθον	τιμώμεθον	
2.	τιμάητον	τιμάτον	τιμάησθον	τιμᾶσθον	
3.	τιμάητον	τιμάτον	τιμάησθον	τιμᾶσθον	
P. 1.	τιμάωμεν	τιμῶμεν	τιμαόμεθα	τιμώμεθα	
2.	τιμάητε	τιμάτε	τιμάησθε	τιμᾶσθε	
3.	τιμάωσι(ν)	τιμῶσι(ν)	τιμάονται	τιμῶνται	
OPTATIVE.					
<i>Attic Opt.</i>					
S. 1.	τιμ-άοιμι,-ῶμι	τιμ-αίνην,-ώην	τιμαόίμην	τιμώμην	
2.	τιμ-άοις,	-φεις	τιμ-αοίης,-ώης	τιμῶ	
3.	τιμ-άοι -φ	τιμ-αοίη,-ώη	τιμαόιτο	τιμώτο	
D. 1.			τιμαόμεθον	τιμώμεθον	
2.	τιμ-άοιτον,	τιμ-αοίητον,	τιμαόισθον	τιμώσθον	
3.	τιμ-αοίτην,	-φτην	τιμαοίσθην	τιμώσθην	
P. 1.	τιμ-άοιμεν,	τιμ-αοίημεν,	τιμαόίμεθα	τιμώμεθα	
2.	τιμ-άοιτε,-φτε	τιμ-αοίητε,-φήτε	τιμαόισθε	τιμώσθε	
3.	τιμ-άοιεν,-φεν		τιμαόιντο	τιμῶντο	
IMPERATIVE.					
S. 2.	τίμαε	τίμᾶ	τιμάον	τιμῶ	
3.	τιμαέτω	τιμάτω	τιμαέσθω	τιμάσθω	
D. 2.	τιμαέτον	τιμάτον	τιμάεσθον	τιμᾶσθον	
3.	τιμαέτων	τιμάτων	τιμάεσθων	τιμᾶσθων	
P. 2.	τιμαέτε	τιμάτε	τιμάεσθε	τιμᾶσθε	
3.	{ τιμαέτωσαν τιμαύντων	{ τιμάτωσαν τιμῶντων	{ τιμαέσθωσαν τιμάεσθων	{ τιμάσθωσαν τιμάσθων	

PARADIGM OF *Tιμάω*, continued.

PRESENT.

INFINITIVE.		ACTIVE.	PASSIVE AND MIDDLE.	
	τιμάειν	τιμᾶν	τιμάεσθαι	τιμᾶσθαι
PARTICIPLE.				
Nom. M.	τιμᾶων	τιμῶν	τιμαόμενος	τιμώμενος
F.	τιμάουστα	τιμῶστα	τιμαομένη	τιμωμένη
N.	τιμάον	τιμῶν	τιμαόμενον	τιμώμενον, &c.
Gen.	τιμάοντος	τιμῶντος		
	τιμαούστης	τιμώστης, &c.		

IMPERFECT.

INDICATIVE.		FUTURE.	
S. 1.	ἐτίμαον	ἐτίμων	ἐτιμάόμην
2.	ἐτίμαες	ἐτίμας	ἐτιμάον
3.	ἐτίμαε	ἐτίμα	ἐτιμάτο
D. 1.			ἐτιμαόμενον
2.	ἐτιμάέτον	ἐτιμάτον	ἐτιμάεσθον
3.	ἐτιμάέτην	ἐτιμάτην	ἐτιμάεσθην
P. 1.	ἐτιμάομεν	ἐτιμῶμεν	ἐτιμαόμενα
2.	ἐτιμάέτε	ἐτιμάτε	ἐτιμάεσθε
3.	ἐτίμαον	ἐτίμων	ἐτιμάοντο

FUTURE.

ACTIVE.	MIDDLE.	PASSIVE.
τιμήσω	τιμήσομαι	τιμηθήσομαι

AORIST.

ἐτίμησα	ἐτιμησάμην	ἐτιμήθην
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PERFECT.

τετίμηκα	τετίμημαι	like Mid.
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PLUPERFECT.

ἐτετίμηκεν	ἐτετίμημην	like Mid.
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FUTURE PERFECT.

	τετιμήσομαι	like Mid.
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REM. 1.—In the above Paradigm the Present and Imperfect tenses throughout the several moods are given in full to illustrate the principles of contraction. In the other tenses—the Future, Aorist, Perfect, Pluperfect, and Future Perfect—only the first person singular of the Indicative is given, but all the other persons and numbers in the several moods may be readily formed according to the analogy of *βουλεύω*.

REM. 2.—The contract verbs in their uncontracted forms do not differ at all in their inflection from *βουλεύω* except in the Attic Optative: thus, *τιμάω*, *τιμάεις*, *τιμάει*, &c., are entirely analogous in formation to *βουλεύω*, *βουλεύεις*, *βουλεύει*, &c.

LESSON LII.

Contract Verbs.—Class I.—Exercises.

256. VOCABULARY.

Βοάω, ἥσω, <i>to shout, cry aloud.</i>	Γνώμη, ης, ἡ, <i>judgment, opinion, sentiment.</i>
Τέμέτερος, τέρα, τερον, <i>our.</i>	Νικάω, ἥσω, <i>to conquer, vanquish, prevail.</i>
Πρόγονος, ον, ὁ, <i>ancestor, fore-father.</i>	Σιγάω, ἥσω, <i>to be silent, to keep silence.</i>

Σίλανός, οῦ, ὁ, <i>Silanus, a Grecian seer.</i>
Τελευτάω, ἥσω, <i>to end, finish, finish life, die.</i>
Τιμάω, ἥσω, <i>to honor, prize, value at.</i>
Χειρίσοφος, ον, ὁ, <i>Chirisophus, commander under Cyrus.</i>

257. EXERCISES.

I.

1. *Tὸν πατέρα τίμα.*
2. *Tὸν πατέρα τιμᾶ.*
3. *Tὸν πατέρα ἐτίμα.*
4. *Tοὺς γονέας τιμῶμεν.*
5. *Tοὺς γονέας τιμᾶτε.*
6. *Tοὺς γονέας τιμώημεν.*
7. *Σιγάτω.*
8. *Σιγάτε.*
9. *Κῦρος ἐτελεύτα.*
10. *Ἐτελεύτησεν.*

11. *Oi στρατηγοὶ ἐτελεύτησαν.* 12. *Χειρίσοφος τετελεύτηκεν.* 13. *Oi Ἑλλῆνες νικῶσιν.* 14. *Ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους.* 15. *Oi Αθηναῖοι τοὺς Πέρσας ἐνίκησαν.* 16. *Oi Ἑλλῆνες ἐνίκων τοὺς βαρβάρους.* 17. *Ο Ξενοφῶν ἐσίγα.* 18. *Ο Σιλανὸς ἐβόα.* 19. *Oi στρατιῶται ἐβόων.* 20. *Ἐνίκησεν ἡ γυνώμη.* 21. *Τμεῖς ἐνικήσατε βασιλέα.*

II.

1. The city will conquer. 2. The citizens were conquering the enemy. 3. The general has been conquered. 4. Let us conquer the king. 5. Honor the judge. 6. The soldiers were dying. 7. Let the boys be silent. 8. We were silent.
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LESSON LIII.

Contract Verbs.—Class II.—Verbs in ἐω.

258. Verbs in *ἐω* suffer the following

CONTRACTIONS.

The characteristic *ε* uniting

- 1) With another *ε*, forms *ει*, e. g.: *φιλεε=φιλει.*
- 2) With *ο* forms *ον*, e. g.: *έφιλεον=έφιλονν.*
- 3) In other cases it disappears, e. g.: *φιλέει=φιλει.*

259. PARADIGM.—Φιλέω, *I love*: Root, φίλε.

PRESENT.			
INDICATIVE.		ACTIVE.	MIDDLE AND PASSIVE.
S. 1.	φιλέω	φιλῶ	φιλέομαι
2.	φιλέεις	φιλεῖς	φιλέη
3.	φιλέει	φιλεῖ	φιλέεται
D. 1.			φιλεόμεθον
2.	φιλέετον	φιλεῖτον	φιλέεσθον
3.	φιλέετον	φιλεῖτον	φιλέεσθον
P. 1.	φιλέομεν	φιλούμεν	φιλεόμεθα
2.	φιλέετε	φιλεῖτε	φιλέεσθε
3.	φιλέουσι(ν)	φιλούσι(ν)	φιλέουται
SUBJUNCTIVE.			
S. 1.	φιλέω	φιλῶ	φιλέωμαι
2.	φιλέης	φιλῆς	φιλέη
3.	φιλέῃ	φιλῆ	φιλέηται
D. 1.			φιλεώμεθον
2.	φιλέητον	φιλῆτον	φιλέησθον
3.	φιλέητον	φιλῆτον	φιλέησθον
P. 1.	φιλέωμεν	φιλῶμεν	φιλεώμεθα
2.	φιλέητε	φιλῆτε	φιλέησθε
3.	φιλέωσι(ν)	φιλῶσι(ν)	φιλέωνται
OPTATIVE.			
<i>Attic Opt.</i>			
S. 1.	φιλ-έοιμι,-οῖμι	φιλ-εοίην,	φιλεοίμην
		-οίην	φιλοίμην
2.	φιλ-έοις,-οῖς	φιλ-εοίης,-οίης	φιλέοιο
3.	φιλ-έοι,-οῖ	φιλ-εοίη,-οίη	φιλέοιτο
D. 1.			φιλεοίμεθον
2.	φιλ-έοιτον,	φιλ-εοίητον,	φιλέοισθον
	-οίτον	-οίητον	φιλοίσθον
3.	φιλ-εοίτην,	φιλ-εοίητην,	φιλεοίσθην
	-οίτην	-οίητην	φιλοίσθην
P. 1.	φιλ-έοιμεν,	φιλ-εοίημεν,	φιλεοίμεθα
	-οίμεν	-οίημεν	φιλοίμεθα
2.	φιλ-έοιτε,	φιλ-εοίητε,	φιλέοισθε
	-οῖτε	-οίητε	φιλοίσθε
3.	φιλ-έοιεν,-οῖεν		φιλέοιντο
			φιλοίντο
IMPERATIVE.			
S. 2.	φιλεε	φιλει	φιλέου
3.	φιλεέτω	φιλείτω	φιλεέσθω
D. 2.	φιλέετον	φιλεῖτον	φιλέεσθον
3.	φιλεέτων	φιλείτων	φιλέεσθων
P. 2.	φιλέετε	φιλεῖτε	φιλέεσθε
3.	{ φιλεέτωσαν	{ φιλείτωσαν	{ φιλεέσθωσαν
	{ φιλεόντων	{ φιλούντων	{ φιλεέσθων

PARADIGM OF Φιλέω, *continued.*

PRESENT.

INFINITIVE.		ACTIVE.	MIDDLE AND PASSIVE.	
	φιλέειν	φιλεῖν	φιλέεσθαι	φιλεῖσθαι
PARTICIPLE.				
Nom. M.	φιλέων	φιλῶν	φιλεόμενος	φιλούμενος
F.	φιλέουσα	φιλοῦσα	φιλεομένη	φιλουμένη
N.	φιλέον	φιλοῦν	φιλεόμενον	φιλούμενον, &c.
Gen.	φιλέοντος	φιλοῦντος		
	φιλεούσης	φιλούσης, &c.		

IMPERFECT.

INDICATIVE.		IMPERFECT.	
S. 1.	ἐφίλεον	ἐφίλουν.	ἐφίλεόμην
2.	ἐφίλεες	ἐφίλεις	ἐφίλεον
3.	ἐφίλεε	ἐφίλει	ἐφίλέετο
D. 1.			ἐφίλεόμεθον
2.	ἐφίλέετον	ἐφίλεετον	ἐφίλέεσθον
3.	ἐφίλεέτην	ἐφίλεετην	ἐφίλεέσθην
P. 1.	ἐφίλέομεν	ἐφίλούμεν	ἐφίλεόμεθα
2.	ἐφίλέετε	ἐφίλεετε	ἐφίλέεσθε
3.	ἐφίλεον	ἐφίλουν	ἐφίλέοντο

FUTURE.

ACTIVE.	MIDDLE.	PASSIVE.
φιλήσω	φιλήσομαι	φιληθήσομαι

AORIST.

ἐφίλησα	ἐφίλησάμην	ἐφίληθην
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PERFECT.

πεφίληκα	πεφίλημαι	like Mid.
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PLUPERFECT.

ἐπεφίλήκειν	ἐπεφίλήμην	like Mid.
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FUTURE PERFECT.

	πεφίλησομαι	like Mid.
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REM.—The form of the Optative Active in *οἴην*, which is common in contract verbs, but exceedingly rare in all others, is generally known as the *Attic Optative*. It is, however, by no means confined to the Attic dialect, but is found in all Greek authors.

LESSON LIV.

Contract Verbs.—Class II.—Exercises.

260. VOCABULARY.

Ἄδικέω, ἡσω, *to do wrong, to be ἄδικος, to wrong, to injure.*

*Ἄδικος, ον, *unjust.*

*Ἀθῦμία, ας, ἥ, *sadness, depression, despondency.*

Βωμός, ον, δ, *altar.*

*Ἐπαινέω (*ἐπί* and *αἰνέω*), ἐσω, *ἐπήνεστα, ἐπήνεκα, ημαι, ἔθην, to praise.*

*Ἐχθρός, ον, δ, *enemy, personal enemy.*

Ζητέω, ἡσω, ησα, *ἐζήτηκα (219), ημαι, ἤθην, to seek, search for.*

Μίσεω, ἡσω, *to hate.*

Ποιέω, ἡσω, *to build, make, do.*

Πολεμέω, ἡσω, *to fight, wage war.*

Φιλέω, ἡσω, *to love.*

Φιλόσοφος, ον, δ, *philosopher.*

261. EXERCISES.

I.

1. Φίλει τοὺς φίλους. 2. Ἡ κόρη τὴν μητέρα φιλεῖ. 3. Τοὺς ἀγαθὸν φιλοῦμεν. 4. Οἱ ἀγαθοὶ φιλοῦνται. 5. Τοὺς γονέας φιλεῖτε. 6. Ὁμηρος ἐπήνεσε τὸν Ἀγαμέμνονα. 7. Ποιήσω τοῦτο. 8. Τί ποιήσετε; 9. Τί ποιήσομεν; 10. Τί ποιήσουσιν οἱ ἄλλοι στρατιῶται; 11. Οἱ πολῖται ἐποίησαν βωμόν. 12. Ἡμεῖς πολεμήσομεν. 13. Ἐπολεμήσαμεν. 14. Πολλοὶ ἄδικα ποιοῦσιν. 15. Οἱ πολῖται τοὺς πολεμίους ἐνίκησαν.

16. Τοῦτο ἀθυμίαν ποιήσει. 17. Οἱ φιλόσοφοι τιμῶνται.

II.

1. All love their friends.
 2. Let us love our enemies.
 3. The good love their enemies.
 4. That boy loved his father.
 5. The citizens hate the king.
 6. The Athenians hated Philip.
 7. What had Philip done?
 8. He had waged war.
 9. He had injured all the Greeks.
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LESSON LV.

Contract Verbs.—Class III.—Verbs in ὁω.

262. Verbs in ὁω suffer the following

CONTRACTIONS.

The characteristic *o* uniting

- 1) With *ε* or *o*, forms *ov*, e. g.: $\mu\acute{\iota}\sigma\vartheta\acute{o}\epsilon=\mu\acute{\iota}\sigma\vartheta\acute{o}v$; $\acute{\epsilon}\mu\acute{\iota}\sigma\vartheta\acute{o}ov=\acute{\epsilon}\mu\acute{\iota}\sigma\vartheta\acute{o}vn$.
- 2) With *η*, forms *ω*, e. g.: $\mu\acute{\iota}\sigma\vartheta\acute{o}\eta\tau\epsilon=\mu\acute{\iota}\sigma\vartheta\acute{o}\omega\tau\epsilon$.
- 3) With *ω* or *ov*, disappears, e. g.: $\mu\acute{\iota}\sigma\vartheta\acute{o}\omega=\mu\acute{\iota}\sigma\vartheta\acute{o}\hat{\omega}$; $\mu\acute{\iota}\sigma\vartheta\acute{o}ov=\mu\acute{\iota}\sigma\vartheta\acute{o}\hat{ov}$.
- 4) In other cases the result of contraction is *oi*, e. g.: $\mu\acute{\iota}\sigma\vartheta\acute{o}\epsilon\iota\varsigma=\mu\acute{\iota}\sigma\vartheta\acute{o}\iota\varsigma$; except. in *Pres. Infin. Act.*, where it is *ov*, as $\mu\acute{\iota}\sigma\vartheta\acute{o}\epsilon\iota\nu=\mu\acute{\iota}\sigma\vartheta\acute{o}\hat{o}vn$.

263. PARADIGM.—*Mισθόω*, *I let*: Root, *μισθο-*.

PRESENT.					
INDICATIVE.		ACTIVE.		MIDDLE AND PASSIVE.	
S. 1.	μισθόω	μισθῶ		μισθόμαι	μισθοῦμαι
2.	μισθόεις	μισθοῖς		μισθόῃ	μισθοῖ
3.	μισθόει	μισθοῖ		μισθόεται	μισθοῖται
D. 1.				μισθούμενον	μισθούμενον
2.	μισθόετον	μισθούντον		μισθούεσθον	μισθούνσθον
3.	μισθόετον	μισθούντον		μισθούεσθον	μισθούνσθον
P. 1.	μισθόμεν	μισθοῦμεν		μισθούμενα	μισθούμενα
2.	μισθόετε	μισθούντε		μισθούεσθε	μισθούνσθε
3.	μισθόουστι(ν)	μισθούνσι(ν)		μισθούονται	μισθούνται
SUBJUNCTIVE.					
S. 1.	μισθόω	μισθῶ		μισθόμαι	μισθῷμαι
2.	μισθόης	μισθοῖς		μισθόῃ	μισθῷ
3.	μισθόῃ	μισθοῖ		μισθόήται	μισθῷται
D. 1.				μισθούμενον	μισθῷμενον
2.	μισθόητον	μισθῷτον		μισθόήσθον	μισθῷσθον
3.	μισθόητον	μισθῷτον		μισθόήσθον	μισθῷσθον
P. 1.	μισθόμεν	μισθῷμεν		μισθούμενα	μισθῷμενα
2.	μισθόητε	μισθῷτε		μισθόήσθε	μισθῷσθε
3.	μισθόώστι(ν)	μισθῷσι(ν)		μισθῷόνται	μισθῷνται
OPTATIVE.					
		<i>Attic Opt.</i>			
S. 1.	μισθ-όοιμι, -οῖμι	μισθ-οοίην, -οίην		μισθοοίμην	μισθοίμην
2.	μισθ-όοιει, -οῖει	μισθ-οοίης, -οίης		μισθόοιο	μισθοίο
3.	μισθ-όοι,-οῖ	μισθ-οοίη, -οίη		μισθόοιτο	μισθοίτο
D. 1.				μισθοοίμενον	μισθοίμενον
2.	μισθ-όοιτον, -οῖτον	μισθ-οοίητον, -οίητον		μισθοοίσθον	μισθοίσθον
3.	μισθ-οοίτην, -οίτην	μισθ-οοίητην, -οίητην		μισθοοίσθην	μισθοίσθην
P. 1.	μισθ-όοιμεν, -οῖμεν	μισθ-οοίημεν, -οίημεν		μισθοοίμενα	μισθοίμενα
2.	μισθ-όοιτε, -οῖτε	μισθ-οοίητε, -οίητε		μισθοοίσθε	μισθοίσθε
3.	μισθ-όοιεν, -οῖεν	μισθ-οοίηεν, -οίηεν		μισθοοίντο	μισθοίντο
IMPERATIVE.					
S. 2.	μίσθοε	μίσθου		μισθόν	μισθοῦ
3.	μισθοέτω	μισθούτω		μισθοέσθω	μισθούνσθω
D. 2.	μισθόετον	μισθούντον		μισθούεσθον	μισθούνσθον

PARADIGM OF *Mισθόω*, *continued.*

PRESENT.

IMPERATIVE.		ACTIVE.	MIDDLE AND PASSIVE.	
3.	μισθοέτων	μισθούτων	μισθοέσθων	μισθούσθων
P. 2.	μισθότε	μισθούτε	μισθόεσθε	μισθούσθε
3.	μισθοέτω-	μισθούτω-	μισθοέσθω-	μισθούσθω-
	σαν	σαν	σαν	σαν
	μισθοόντων	μισθούντων	μισθοέσθων	μισθούσθων

INFINITIVE.

μισθόειν	μισθοῦν	μισθόεσθαι	μισθούσθαι
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PARTICIPLE.

Nom. M.	μισθών	μισθῶν	μισθούμενος	μισθούμενος
F.	μισθόουσα	μισθοῦσα	μισθούμενη	μισθούμενη
N.	μισθόν	μισθοῦν	μισθούμενον	μισθούμενον
Gen.	μισθόοντος	μισθοῦντος		
	μισθοούσης	μισθούσης		

IMPERFECT.

INDICATIVE.

S. 1.	ἐμίσθοον	ἐμίσθουν	ἐμισθοόμην	ἐμισθούμην'
2.	ἐμίσθοες	ἐμίσθους	ἐμισθόν	ἐμισθοῦν
3.	ἐμίσθοε	ἐμίσθου	ἐμισθόετο	ἐμισθούτο
D. 1.			ἐμισθοόμεθον	ἐμισθούμεθον
2.	ἐμισθόετον	ἐμισθούτον	ἐμισθόεσθον	ἐμισθούσθον
3.	ἐμισθόετην	ἐμισθούτην	ἐμισθοέσθην	ἐμισθούσθην
P. 1.	ἐμισθοόμεν	ἐμισθούμεν	ἐμισθοόμεθα	ἐμισθούμεθα
2.	ἐμισθόετε	ἐμισθούτε	ἐμισθόεσθε	ἐμισθούσθε
3.	ἐμίσθοον	ἐμίσθουν	ἐμισθοόντο	ἐμισθούντο

FUTURE.

ACTIVE.	MIDDLE.	PASSIVE.
μισθώσω	μισθώσομαι	μισθωθήσομαι

AORIST.

ἐμίσθωσα	ἐμισθωσάμην	ἐμισθώθην
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PERFECT.

μεμίσθωκα	μεμίσθωμαι	like Mid.
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PLUPERFECT.

ἐμεμισθώκειν	ἐμεμισθώμην	like Mid.
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FUTURE PERFECT.

μεμισθώσωμαι	like Mid.
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LESSON LVI.

Contract Verbs.—Class III.—Exercises.

264. VOCABULARY.

Ἀνορθόω (ἀνά and ὅρθόω), ώσω, <i>to restore, repair.</i>	Κόνων, ωνος, ὁ, <i>Conon, Athenian general.</i>
Δολόω, ώσω, <i>to deceive, beguile.</i>	Μῆδος, ον, ὁ, <i>Mede, of Media.</i>
Δόξα, ης, ἡ, <i>glory, fame.</i>	Μισθόω, ώσω, <i>to let, rent, Mid. to hire.</i>
Δουλόω, ώσω, <i>to enslave, subjugate.</i>	Πατρίς, ἴδος, ἡ, <i>native country, one's country.</i>
Ἐλευθερόω, ώσω, <i>to liberate, free, set free.</i>	Στεφανώω, ώσω (219), <i>to crown, to honor with a crown.</i>
Ζηλόω, ώσω (219), <i>to be zealous for, desire, emulate, envy.</i>	

265. EXERCISES.

I.

1. *Κόνων τοὺς "Ελληνας ἥλευθέρωσεν.* 2. *Κόνων τὰ τείχη τὰ τῆς πατρίδος ἀνώρθωσεν.* 3. *Οἱ "Ελληνες ἥλευθερώθησαν.* 4. *Ζήλου, ὁ παῖ, τοὺς ἀγαθούς.* 5. *Τὴν σοφίαν ζηλοῦμεν.* 6. *Τὴν ἀρετὴν ζηλῶμεν.* 7. *Οἱ νεανίαι τὴν ἀρετὴν ζηλοῦεν.* 8. *Φίλιππος δόξαν ἐζήλωκεν.* 9. *Οἱ πολῖται ἐδολούντο.* 10. *Οἱ πολῖται ἐδουλούντο.* 11. *Τὸν πολίτας ἐλευθεροῦτε.* 12. *Τὴν πόλιν ἥλευθερώσατε.* 13. *Ἐστεφανώθησαν οἱ ποιηταί.*

II.

1. I have hired this house. 2. He has let his house. 3. Which house will you let? 4. We have rented all our houses. 5. Philip is enslaving these cities. 6. The Athenians will set them free.

LESSON LVII.

*Verbs in *-μι*.*

266. Verbs in *-μι* form a distinct conjugation, presenting in the Present, Imperfect, and Aorist II. tenses, certain marked peculiarities.

267. In these verbs the root appears in the Present and Imperfect in a strengthened form, as follows:

- 1) The short final vowel of the root is lengthened; as, *φημι*: *root, φα*.
- 2) A few verbs not only lengthen the final vowel, but also prefix a reduplication consisting (1) of the *first letter* of the word with *ι*, if the root begins with a single consonant or a mute and liquid; as, *δίδωμι*: *root, δο* (*o lengthened to ω and δι prefixed*); (2) of *i*, if the root begins with two consonants not mute and liquid, or with an aspirated vowel; as, *ἴστημι*: *root, στα* (*a lengthened to η, and i prefixed*).
- 3) A few verbs annex to their root *vvv* or *vv*; as, *δείκνυμι*: *root, δεικ* (*vv added*).

268. PARADIGMS.—VERBS IN *-μι.*

ACTIVE VOICE.				
Ἴστημι. To place. Root, στα.	Τίθημι. To put. Root, θε.	Δίδωμι. To give. Root, δο.	Δείκνυμι. To show. Root, δεικ.	
PRESENT.				
S. 1. ἴστημι	τίθημι	δίδωμι	δείκνυμι	
2. ἴστης	τίθης	δίδως	δείκνυς	
3. ἴστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)	
D. 2. ἴστάτον	τίθετον	δίδοτον	δείκνυτον	
3. ἴστάτον	τίθετον	δίδοτον	δείκνυτον	
P. 1. ἴστάμεν	τίθεμεν	δίδομεν	δείκνυμεν	
2. ἴστάτε	τίθετε	δίδοτε	δείκνυτε	
3. ἴστάσι(ν)	τίθεάσι(ν)	διδόάσι(ν)	δείκνυάσι(ν)	
IMPERFECT.				
S. 1. ἴστην	ἐτίθουν	ἐδίδουν*	ἐδείκνυν	
2. ἴστης	ἐτίθεις	ἐδίδους	ἐδείκνυς	
3. ἴστη	ἐτίθει	ἐδίδουν	ἐδείκνυ	
D. 2. ἴστάτον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον	
3. ἴστάτην	ἐτίθετην	ἐδίδοτην	ἐδείκνυτην	
P. 1. ἴστάμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν	
2. ἴστάτε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε	
3. ἴστάσαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν	
AORIST II.				
S. 1. ἔστην	ἔθηκα *	ἔδωκα *	Not used.	
2. ἔστης	ἔθηκας	ἔδωκας		
3. ἔστη	ἔθηκε(ν)	ἔδωκε(ν)		
D. 2. ἔστητον	ἔθετον	ἔδοτον		
3. ἔστήτην	ἔθέτην	ἔδότην		
P. 1. ἔστημεν	ἔθεμεν	ἔδομεν		
2. ἔστητε	ἔθετε	ἔδοτε		
3. ἔστησαν	ἔθεσαν	ἔδουσαν		
PRESENT.				
SUBJUNCTIVE MOOD.				
S. 1. ἴστῶ	τιθῶ	διδῶ	δείκνύω	
2. ἴστῆς	τιθῆς	διδῶς	δείκνυῆς	
3. ἴστῃ	τιθῇ	διδῷ	δείκνυῃ	
D. 2. ἴστῆτον	τιθῆτον	διδῶτον	δείκνυτον	
3. ἴστῆτον	τιθῆτον	διδῶτον	δείκνυτον	
P. 1. ἴστῶμεν	τιθῶμεν	διδῶμεν	δείκνυμεν	
2. ἴστῆτε	τιθῆτε	διδῶτε	δείκνυτε	
3. ἴστῶσι(ν)	τιθῶσι(ν)	διδῶσι(ν)	δείκνυσι(ν)	

* The Aor. II. is not used in the Sing. of these two verbs; the Aor. I., with the irregular ending *κα* instead of *σα*, supplies its place.

PARADIGMS, *continued.*

ACTIVE VOICE.

SUBJUNCTIVE MOOD.

AORIST II.

S. 1.	<i>στῶ</i>	<i>ὤ</i>	<i>δῶ</i>	<i>Not used.</i>
2.	<i>στῆς</i>	<i>ὤς</i>	<i>δῶς</i>	
3.	<i>στῇ</i>	<i>ὤῃ</i>	<i>δῶῃ</i>	
D. 2.	<i>στῆτον</i>	<i>ὤτον</i>	<i>δῶτον</i>	
3.	<i>στῆτον</i>	<i>ὤτον</i>	<i>δῶτον</i>	
P. 1.	<i>στῶμεν</i>	<i>ὤμεν</i>	<i>δῶμεν</i>	
2.	<i>στῆτε</i>	<i>ὤτε</i>	<i>δῶτε</i>	
3.	<i>στῶσι(ν)</i>	<i>ὤσι(ν)</i>	<i>δῶσι(ν)</i>	

OPTATIVE MOOD.

PRESENT.

S. 1.	<i>ἰσταίην</i>	<i>τιθείην</i>	<i>διδοίην</i>	<i>δεικνύοιμι</i>
2.	<i>ἰσταίης</i>	<i>τιθεῖς</i>	<i>διδοίης</i>	<i>δεικνύοις</i>
3.	<i>ἰσταίη</i>	<i>τιθεῖ</i>	<i>διδοίη</i>	<i>δεικνύοι</i>
D. 2.	<i>ἰσταΐτον*</i>	<i>τιθείτον*</i>	<i>διδοίτον*</i>	<i>δεικνύοιτον</i>
3.	<i>ἰσταΐτην</i>	<i>τιθείτην</i>	<i>διδοίτην</i>	<i>δεικνύοιτην</i>
P. 1.	<i>ἰσταΐμεν</i>	<i>τιθείμεν</i>	<i>διδοίμεν</i>	<i>δεικνύοιμεν</i>
2.	<i>ἰσταΐτε</i>	<i>τιθείτε</i>	<i>διδοίτε</i>	<i>δεικνύοιτε</i>
3.	<i>ἰσταΐεν</i>	<i>τιθείεν</i>	<i>διδοίεν</i>	<i>δεικνύοιεν</i>

AORIST II.

S. 1.	<i>σταίην</i>	<i>ὤην</i>	<i>δοίην</i>	<i>Not used.</i>
2.	<i>σταίης</i>	<i>ὤης</i>	<i>δοίης</i>	
3.	<i>σταίη</i>	<i>ὤῃ</i>	<i>δοίῃ</i>	
D. 2.	<i>σταΐτον</i>	<i>ὤτον</i>	<i>δοίτον</i>	
3.	<i>σταΐτην</i>	<i>ὤτην</i>	<i>δοίτην</i>	
P. 1.	<i>σταΐμεν</i>	<i>ὤμεν</i>	<i>δοίμεν</i>	
2.	<i>σταΐτε</i>	<i>ὤτε</i>	<i>δοίτε</i>	
3.	<i>σταΐεν</i>	<i>ὤειν</i>	<i>δοίεν</i>	

IMPERATIVE MOOD.

PRESENT.

S. 2.	<i>ἴστη</i>	<i>τίθει</i>	<i>δίδου</i>	<i>δείκνυ</i>
3.	<i>ἴστάτω</i>	<i>τιθέτω</i>	<i>διδότω</i>	<i>δεικνύτω</i>
D. 2.	<i>ἴστάτον</i>	<i>τιθέτον</i>	<i>διδότον</i>	<i>δεικνύτον</i>
3.	<i>ἴστάτων</i>	<i>τιθέτων</i>	<i>διδότων</i>	<i>δεικνύτων</i>
P. 2.	<i>ἴστατε</i>	<i>τιθέτε</i>	<i>διδότε</i>	<i>δεικνύτε</i>
3.	<i>{ἴστάτωσαν</i>	<i>{τιθέτωσαν</i>	<i>{διδότωσαν</i>	<i>{δεικνύτωσαν</i>
	<i>{ἴστάντων</i>	<i>{τιθέντων</i>	<i>{διδόντων</i>	<i>{δεικνύντων</i>

* In Dual and Plur. *η* in the ending is dropped: hence *ἴσταΐτον* for *ἴσταΐτην*, &c.

PARADIGMS, *continued.*

ACTIVE VOICE.

AORIST II.

S. 2.	<i>στῆζει</i>	<i>θέσ</i>	<i>δός</i>	<i>Not used.</i>
3.	<i>στήτω</i>	<i>θέτω</i>	<i>δότω</i>	
D. 2.	<i>στῆτον</i>	<i>θέτον</i>	<i>δότον</i>	
3.	<i>στήτων</i>	<i>θέτων</i>	<i>δότων</i>	
P. 2.	<i>στῆτε</i>	<i>θέτε</i>	<i>δότε</i>	
3.	<i>{ στήτωσαν</i>	<i>{ θέτωσαν</i>	<i>{ δότωσαν</i>	
	<i>{ στάντων</i>	<i>{ θέντων</i>	<i>{ δόντων</i>	

INFINITIVE MOOD.

PRESENT.

	<i>ιστάναι</i>		<i>τιθέναι</i>		<i>διδόναι</i>		<i>δεικνύναι</i>
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AORIST II.

	<i>στήναι</i>		<i>θείναι</i>		<i>δοῦναι</i>		<i>Not used.</i>
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PRESENT.

PARTICIPLES.

N.	<i>ιστάς, ἄσα, ἀν</i>	<i>τιθείς, εἶσα, ἐν</i>	<i>διδόντης, οὖσα,</i>	<i>δεικνύ-</i>
G.	<i>ιστάντος, &c.</i>	<i>τιθέντος, &c.</i>	<i>διδόντος, &c.</i>	<i>δεικνύντος, &c.</i>

AORIST II.

Nom.	<i>στάς, ἄσα, ἀν</i>	<i>θέις, εἶσα, ἐν</i>	<i>δούς, οὖσα, ὡν</i>	<i>Not used.</i>
Gen.	<i>στάντος, &c.</i>	<i>θέντος, &c.</i>	<i>δούντος, &c.</i>	

SYNOPSIS OF OTHER TENSES.

FUTURE.

	<i>στήσω</i>		<i>θήσω</i>		<i>δώσω</i>		<i>δείξω</i>
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AORIST I.

	<i>ἔστησα</i>		<i>ἔθηκα*</i>		<i>ἔδωκα*</i>		<i>ἔδειξα</i>
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PERFECT.

	<i>ἔστηκα†</i>		<i>τέθεικα</i>		<i>δέδωκα</i>		<i>δέδειχα</i>
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PLUPERFECT.

	<i>ἔστήκειν, † or εἰστήκειν</i>		<i>ἔτεθείκειν</i>		<i>ἔδεδώκειν</i>		<i>ἔδεδειχειν</i>
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FUTURE PERFECT.

	<i>ἔστήξω</i>						
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* Rare except in Indic. Sing. See Aorist II., Paradigm.

† See 271.

LESSON LVIII.

Verbs in -μι.—Middle and Passive Voices.

269. PARADIGMS.

MIDDLE AND PASSIVE.

Ιστάμαι.	Τίθεμαι.	Δίδομαι.	Δείκνυμαι.
Root, στα.	Root, θε.	Root, δο.	Root, δεικ.

INDICATIVE MOOD.

PRESENT.

S. 1.	ἰστάμαι	τίθεμαι.	δίδομαι	δείκνυμαι
2.	ἰστασαι	τίθεσαι, τίθῃ	δίδοσαι	δείκνυσαι
3.	ἰσταται	τίθεται	δίδοται	δείκνυνται
D. 1.	ἰστάμεθον	τίθέμεθον	δίδόμεθον	δείκνυμεθον
2.	ἰστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
3.	ἰστασθην	τίθεσθην	δίδοσθην	δείκνυσθην
P. 1.	ἰστάμεθα	τίθέμεθα	δίδόμεθα	δείκνυμεθα
2.	ἰστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἰστανται	τίθενται	δίδονται	δείκνυνται

IMPERFECT.

S. 1.	ἰστάμην	ἐτίθέμην	ἔδιδόμην	ἔδεικνύμην
2.	ἰστάσο, ἵστω	ἐτίθεσο, ἐτίζον	ἔδιδοσο, ἔδιδον	ἔδεικνύσσο
3.	ἰστατο	ἐτίθετο	ἔδιδότο	ἔδεικνύτο
D. 1.	ἰστάμεθον	ἐτίθέμεθον	ἔδιδόμεθον	ἔδεικνύμεθον
2.	ἰστασθον	ἐτίθεσθον	ἔδιδοσθον	ἔδεικνυσθον
3.	ἰστάσθην	ἐτίθεσθην	ἔδιδόσθην	ἔδεικνυσθην
P. 1.	ἰστάμεθα	ἐτίθέμεθα	ἔδιδόμεθα	ἔδεικνύμεθα
2.	ἰστασθε	ἐτίθεσθε	ἔδιδοσθε	ἔδεικνυσθε
3.	ἰσταντο	ἐτίθεντο	ἔδιδοντο	ἔδεικνυντο

AORIST II. (*Middle only*).

S. 1.	<i>Not used.</i>	ἐθέμην	ἔθόμην	<i>Not used.</i>
2.		ἐθου	ἔθου	
3.		ἐθετο	ἔθοτο	
D. 1.		ἐθέμεθον	ἔθόμεθον	
2.		ἐθεσθον	ἔθοσθον	
3.		ἐθέσθην	ἔθόσθην	
P. 1.		ἐθέμεθα	ἔθόμεθα	
2.		ἐθεσθε	ἔθοσθε	
3.		ἐθεντο	ἔθοντο	

PARADIGMS, *continued.*

MIDDLE AND PASSIVE.

PRESENT.

SUBJUNCTIVE MOOD.

S. 1.	<i>ιστώμαι</i>	<i>τιθώμαι</i>	<i>διδώμαι</i>	<i>δεικνύωμαι</i>
2.	<i>ιστή</i>	<i>τιθῆ</i>	<i>διδῶ</i>	<i>δεικνύη</i>
3.	<i>ιστήται</i>	<i>τιθήται</i>	<i>διδώται</i>	<i>δεικνύηται</i>
D. 1.	<i>ιστώμενον</i>	<i>τιθώμενον</i>	<i>διδώμενον</i>	<i>δεικνυόμενον</i>
2.	<i>ιστήσθον</i>	<i>τιθήσθον</i>	<i>διδῶσθον</i>	<i>δεικνύησθον</i>
3.	<i>ιστήσθον</i>	<i>τιθήσθον</i>	<i>διδῶσθον</i>	<i>δεικνύησθον</i>
P. 1.	<i>ιστώμενα</i>	<i>τιθώμενα</i>	<i>διδώμενα</i>	<i>δεικνυόμενα</i>
2.	<i>ιστήσθε</i>	<i>τιθήσθε</i>	<i>διδῶσθε</i>	<i>δεικνύησθε</i>
3.	<i>ιστῶνται</i>	<i>τιθῶνται</i>	<i>διδῶνται</i>	<i>δεικνύωνται</i>

AORIST II. (*Middle only.*)

S. 1.	<i>Not used.</i>	<i>θώμαι</i>	<i>δῶμαι</i>	<i>Not used.</i>
2.		<i>θῆ</i>	<i>δῶ</i>	
3.		<i>θήται</i>	<i>δῶται</i>	
D. 1.		<i>θώμενον</i>	<i>δῶμενον</i>	
2.		<i>θῆσθον</i>	<i>δῶσθον</i>	
3.		<i>θῆσθον</i>	<i>δῶσθον</i>	
P. 1.		<i>θώμενα</i>	<i>δῶμενα</i>	
2.		<i>θῆσθε</i>	<i>δῶσθε</i>	
3.		<i>θῶνται</i>	<i>δῶνται</i>	

PRESENT.

OPTATIVE MOOD.

S. 1.	<i>ισταίμην</i>	<i>τιθείμην*</i>	<i>διδοίμην</i>	<i>δεικνυόίμην</i>
2.	<i>ισταίο</i>	<i>τιθείο</i>	<i>διδοίο</i>	<i>δεικνύοιο</i>
3.	<i>ισταίτο</i>	<i>τιθείτο</i>	<i>διδοίτο</i>	<i>δεικνύοιτο</i>
D. 1.	<i>ισταίμενον</i>	<i>τιθείμενον</i>	<i>διδοίμενον</i>	<i>δεικνυόίμενον</i>
2.	<i>ισταίσθον</i>	<i>τιθείσθον</i>	<i>διδοίσθον</i>	<i>δεικνύοισθον</i>
3.	<i>ισταίσθην</i>	<i>τιθείσθην</i>	<i>διδοίσθην</i>	<i>δεικνυόισθην</i>
P. 1.	<i>ισταίμενα</i>	<i>τιθείμενα</i>	<i>διδοίμενα</i>	<i>δεικνυόίμενα</i>
2.	<i>ισταίσθε</i>	<i>τιθείσθε</i>	<i>διδοίσθε</i>	<i>δεικνύοισθε</i>
3.	<i>ισταίντο</i>	<i>τιθείντο</i>	<i>διδοίντο</i>	<i>δεικνύοιντο</i>

AORIST II. (*Middle only.*)

S. 1.	<i>Not used.</i>	<i>θείμην†</i>	<i>δοίμην</i>	<i>Not used.</i>
2.		<i>θείο</i>	<i>δοίο</i>	
3.		<i>θείτο</i>	<i>δοίτο</i>	
D. 1.		<i>θείμενον</i>	<i>δοίμενον</i>	
2.		<i>θείσθον</i>	<i>δοίσθον</i>	
3.		<i>θείσθην</i>	<i>δοίσθην</i>	
P. 1.		<i>θείμενα</i>	<i>δοίμενα</i>	
2.		<i>θείσθε</i>	<i>δοίσθε</i>	
3.		<i>θείντο</i>	<i>δοίντο</i>	

* The forms *τιθοίμην*, *τιθοίο*, &c., are also used.† The form *θοίμην* is rare.

PARADIGMS, *continued.*

MIDDLE AND PASSIVE.

PRESENT.

IMPERATIVE MOOD.

S. 2.	<i>ἴστασο</i> , <i>ἴστω</i>	<i>τίθεσο</i> , <i>τίθου</i>	<i>δίδοσο</i> , <i>δίδου</i>	<i>δείκνυστο</i>
3.	<i>ἴστασθω</i>	<i>τίθεσθω</i>	<i>δίδοσθω</i>	<i>δείκνυσθω</i>
D. 2.	<i>ἴστασθον</i>	<i>τίθεσθον</i>	<i>δίδοσθον</i>	<i>δείκνυσθον</i>
3.	<i>ἴστασθων</i>	<i>τίθεσθων</i>	<i>δίδοσθων</i>	<i>δείκνυσθων</i>
P. 2.	<i>ἴστασθε</i>	<i>τίθεσθε</i>	<i>δίδοσθε</i>	<i>δείκνυσθε</i>
3.	{ <i>ἴστασθωσαν</i> { <i>ἴστασθων</i>	{ <i>τίθεσθωσαν</i> { <i>τίθεσθων</i>	{ <i>δίδοσθωσαν</i> { <i>δίδοσθων</i>	{ <i>δείκνυσθω-</i> <i>σαν</i> { <i>δείκνυσθων</i>

AORIST II. (*Middle only*).

S. 2.	<i>Not used.</i>	<i>ζοῦ</i>	<i>δοῦ</i>	<i>Not used.</i>
3.		<i>ζέσθω</i>	<i>δόσθω</i>	
D. 2.		<i>ζέσθον</i>	<i>δύσθον</i>	
3.		<i>ζέσθων</i>	<i>δύσθων</i>	
P. 2.		<i>ζέσθε</i>	<i>δύσθε</i>	
3.		{ <i>ζέσθωσαν</i> { <i>ζέσθων</i>	{ <i>δόσθωσαν</i> { <i>δόσθων</i>	

PRESENT.

INFINITIVE MOOD.

<i>ἴστασθαι</i>	<i>τίθεσθαι</i>	<i>δίδοσθαι</i>	<i>δείκνυσθαι</i>
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AORIST II. (*Middle only*).

<i>Not used.</i>	<i>ζέσθαι</i>	<i>δόσθαι</i>	<i>Not used.</i>
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PRESENT.

PARTICIPLES.

<i>ἴστάμενος</i> , η, <i>ον</i>	<i>τίθέμενος</i> , η, <i>ον</i>	<i>διδόμενος</i> , η, <i>ον</i>	<i>δείκνυμενος</i> , <i>η, ον</i>
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AORIST II. (*Middle only*).

<i>Not used.</i>	<i>ζέμενος</i> , η, <i>ον</i>	<i>δόμενος</i> , η, <i>ον</i>	<i>Not used.</i>
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SYNOPSIS OF OTHER TENSES.

FUTURE MIDDLE.

<i>στήσομαι</i>	<i>ζήσομαι</i>	<i>δώσομαι</i>	<i>δείξομαι</i>
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AORIST I. MIDDLE.

<i>ἐστησάμην</i>	* * <i>ἐδειξάμην</i>
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* Aorist II. is used instead. See Paradigms.

PARADIGMS, *continued.*

IDDLER AND PASSIVE.

PERFECT.

ἐστάμαι	τέθειμαι	δέδομαι	δέδειγμαι
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PLUPERFECT.

ἐστάμην	ἐτέθείμην	ἐδεδύμην	ἐδεδείγμην
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FUTURE PERFECT.

ἐστήξομαι			
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AORIST I. PASSIVE.

ἐστάθην	ἐτέθην	ἐδύθην	ἐδείχθην
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FUTURE PASSIVE.

σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
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LESSON LIX.

Verbs in -μι.—Exercises.—Active Voice.

270. The verb *ἴστημι* in the Active Voice means *to place, to station*, except in the Aorist II., the Perfect, Pluperfect, and Future Perfect tenses, where it is intransitive, and means *to stand*.

271. The Perfect *ἴστηκα* and the Pluperfect *ἴστηκειν* assume a shortened form in the Dual and Plural of the Indicative, in most of the forms of the other moods, and in the Participle, as in the following

PARADIGM.

PERFECT.						
	INDIC.	SUBJUNCT.	OPTATIVE.	IMPERAT.	INFIN.	PARTIC.
S. 1.	ἔστηκα	ἔστω *	ἔσταιν		ἔστάναι	ἔστως
2.	ἔστηκας		ἔσταιης,			ἔστωσα
3.	ἔστηκε(ν)		&c.	ἔστάθι		ἔστως ο ^τ
D. 2.	ἔστάτον					-ός
3.	ἔστάτον					G. ἔστάτως
P. 1.	ἔστάμεν	ἔστῶμεν*				ἔστώσης
2.	ἔστάτε					ἔστώτος
3.	ἔστάσι(ν)	ἔστῶσι(ν)*				

PLUPERFECT.

S. 1.	ἔστήκειν					
2.	ἔστήκεις					
3.	ἔστήκει					
D. 2.	ἔστάτον					
3.	ἔστάτην					
P. 1.	ἔστάμεν					
2.	ἔστάτε					
3.	ἔστάσαν					

272. VOCABULARY.

'Από (*prep. with gen.*), *from*.'Αποδίδωμι (*ἀπό and δίδωμι*),δώσω, *A.* ἔδωκα, δέδωκα, *g.c.*,
to give back, to ascribe to.'Αφίστημι (*ἀπό and ἴστημι*,
220), ἀποστήσω, ἀπέστη-
σα, 2 *A.* ἀπέστην, *to remove*,
to make revolt; in 2d A.
Perf. and Plup. intransi-
tive, *to depart from, revolt*,
*from.*Δείκνυμι, δείξω, *to show, ex-
hibit.*Δεξιά, ἄσ, ἥ, *right hand, pledge.*Δίδωμι, δώσω, *to give, present,
bestow.*Εἶδος, εος, τό, *form, appear-
ance.*Ζεύς, *G.* Διός, *D.* Διύ, *A.* Δία,
V. Ζεῦ, *Zeus, Jupiter.*'Ιστημι, στήσω, *to place, erect,
set up; 2d A. Perf. and
Plup., to stand, be placed.*

* The other Persons are not found.

Κορίνθιος, ου, ὁ, Corinthian, of the city of Corinth, in the northern part of Peloponnesus.

Μάθητής, οῦ, ὁ, learner, pupil. Νάξιος, ου, ὁ, Naxian, of the island of Naxos, in the Aegean Sea.

Ορόντης, ου, ὁ, Orontes, Persian nobleman.

Πιστός, ἡ, ὁν, faithful, true, reliable.

Πλαστική, ἡς, ἡ, plastic art, statuary.

Σύμμαχος, ου, ὁ, ally, auxiliary.

Τίθημι, θήσω, to place, appoint, enact, to stack (of arms).

Τρόπαιον, ου, τό, trophy.

273. EXERCISES.

I.

1. Ζεύς πάντα τίθησιν.
2. Ο θεὸς τοῦτον τὸν νόμον τέθεικεν.
3. Η πλαστικὴ δείκνυσι τὰ εἴδη τῶν ἀνθρώπων.
4. Θεός μοι δοίη φίλους πιστούς.
5. Ορόντης γράφει ἐπιστολὴν παρὰ βασιλέᾳ.
6. Ταύτην ἐπιστολὴν διδωσὶ πιστῷ ἀνδρὶ.
7. Οἱ Ἀθηναῖοι τρόπαιον ιστᾶσιν.
8. Οἱ Ἑλληνες τρόπαιον ἔστησαν.
9. Δεξιὰς ἔδοσαν τοῖς στρατηγοῖς.
10. Ταῦτά μοι δεῖξον.
11. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν.

1. I will give you a book.
2. Will you give me this beautiful book?
3. The teacher gives good books to his pupils.
4. The girl is showing the letter to her father.

LESSON LX.

Verbs in -μι.—Exercises.—Middle and Passive Voices.

274. VOCABULARY.

Ἄνιστημι (*ἀνά and ἴστημι*), ἀναστήσω, *to set up, raise up*; Mid. *to get up from seat, bed, &c.*

Ἀποδείκνυμι (*ἀπό and δείκνυμι*) *ἀποδείξω, to show forth*; Mid. *to show or express as one's own.*

Ἐνταῦθα, *there.*

Θουκυδίδης, οὐ, ὁ, *Thucydides, the Greek historian.*

Καθίστημι (*κατά and ἴστημι*), καταστήσω (220), *to appoint, establish.*

Κύρος, οὐ, ὁ, *Cyrus, one surnamed the Great, the celebrated founder of the Persian empire; for the other, see 102.*

Λακεδαιμόνιος, οὐ, ὁ, *Lacedae-*

monian, a citizen of Lacedaemon or Sparta, in Peloponnesus.

Μέθη, ης, ḫ, *intoxication, drunkenness.*

Ολιγαρχία, *as, ḫ, oligarchy, government by the few.*

Οπλα, ων, τά (pl.), *armor, arms*
Πρό (*prep. with gen.*), *before, both of time and place.*

Πρός (*prep. with dat.* See 171), *at, near.*

Σόλων, ωνος, ὁ, *Solon, law-giver of Athens.*

Τάξις, εως, ḫ, *good order, ἐν τάξει, in order.*

Τάφος, οὐ, ὁ, *tomb.*

Τιμᾶσιον, ωνος, ὁ, *Timasion, a leader of the Greeks under Cyrus the younger.*

275. EXERCISES.

I.

1. Ο Σόλων Αθηναῖοι νόμους ἔθετο.
2. Πρὸς τὰς πύλας * δείκνυται Θουκυδίδου τάφος.
3. Οι Ἑλλῆνες

* Of Athens.

ἔθεντο τὰ ὅπλα. 4. Θέσθε τὰ ὅπλα ἐκεῖνα. 5. Ἐνταῦθα ἵσταντο οἱ πολέμιοι. 6. Ἀπόδου τὸ κύπελλον. 7. Πρὸ μέθης ἀνίστασο. 8. Ἀποδείκνυται Τιμασίων γνώμην. 9. Οἱ Λακεδαιμόνιοι ὀλιγαρχίαν ἐν ταῖς πόλεσι καθίσταντο. 10. Κύρος τοὺς Μῆδους ἔδουλώσατο. 11. Τοὺς Πέρσας ἡλευθέρωσεν. 12. Ο Σόλων τὴν γνώμην ἀπεδείξατο.

II.

1. The citizens are enacting laws. 2. Good laws were enacted. 3. The judge was giving his opinion. 4. The orators had expressed their opinions. 5. I expressed this opinion. 6. What opinion did you express? 7. Will you give me your book? 8. I will give it to you. 9. Will you show me those letters? 10. I will show them to your brother.

LESSON LXI.

Verb εἰμί, I am.

276. The verb *εἰμί* is irregular, and is inflected according to the following

PARADIGM.

PRESENT TENSE.

	INDICATIVE.	SUBJ.	OPTATIVE.	IMPER.	INFIN.	PART.
S. 1.	εἰμί	ώ	εἴην		εῖναι	<i>Nom.</i> ὡν
2.	εί	ἡς	εἴης	ἴσθι		ούσα
3.	έστι(ν)	η	εἴη	έστω		ον
D. 2.	έστον	ἡτον	εἴητον, εἴτον	έστον		<i>Gen.</i> οντος
3.	έστόν	ἡτον	εἴητην, εἴτην	έστων		ούσης
P. 1.	έσμεν	ώμεν	εἴημεν, εἴμεν			
2.	έστε	ήτε	εἴητε, εἴτε	έστε		
3.	έσοι(ν)	ώσι(ν)	εἴησαν, εἴεν	έστωσαν, έστων		

IMPERFECT.

S. 1.	ήν					
2.	ήσθα					
3.	ήν					
D. 2.	ήστον, ητον					
3.	ήστην, ητην					
P. 1.	ήμεν					
2.	ήτε, ήστε					
3.	ήσαν					

FUTURE.

S. 1.	έσομαι		έσοιμην		έσεσθαι	έσόμενος
2.	έσῃ, έσει		έσοιο			έσομένη
3.	έσται		έποιτο			έσόμενον
D. 1.	έσόμεθον		έσοιμεθον			
2.	έσεσθον		έσοισθον			
3.	έσεσθον		έσοίσθην			
P. 1.	έσόμεθα		έσοιμεθα			
2.	έσεσθε		έσοισθε			
3.	έσονται		έσοιντο			

277. RULE.—*Predicate Noun.*

An Attributive Noun in the predicate with *εἰμί* is put in the same case as the subject when it denotes the same person or thing, e. g.:

Κύρος βασιλεὺς ἦν.

7

Cyrus was king.

278. The predicate noun usually dispenses with the article even when the subject takes it, e. g.:

'Ο δεσπότης ἦν ἡγεμών. | *The ruler was leader.*

279. VOCABULARY.

*Αγαλμα, ἄτος, τό, *statue, image.*

Αἴγυπτος, ου, ἥ, *Egypt.*

*Ἀπορία, ας, ἥ, *difficulty, embarrassment, want.*

Βέβαιος, ἄ, ον, *firm, trusty.*

Δῶρον, ον, τό, *gift, present.*

Εἰμί (276), *to be.*

*Ἐξηγητής, οῦ, ὁ, *expounder, teacher.*

*Ἐρμῆς, οῦ, ὁ, *Hermes, Mercury, messenger of the gods.*

Θυητός, ἥ, ον, *mortal.*

Κλεινός, ἥ, ον, *celebrated, famous.*

Κώμη, ης, ἥ, *village.*

Λῖνος, ου, ὁ, *Linus, mythical minstrel.*

Μάνια, ας, ἥ, *madness, frenzy.*

Μίκρος, ἀ, ον, *short.*

*Ολυμπία, ας, ἥ, *Olympia, in Elis in Greece.*

Περί (prep. with acc.), *around, along.*

Πλάτων, ωνος, ὁ, *Plato, great philosopher of Athens.*

Φιλόκαλος, ον, *fond of the beautiful, fond of beauty.*

Χιών, όνος, ἥ, *snow.*

Χρηστός, ἥ, ον, *useful, serviceable.*

280. EXERCISES.

I.

1. Θυητοί ἐσμεν.
2. Ἡ μέθη μικρὰ μανία ἐστίν.
3. Ο Λῖνος πᾶς ἦν Ἐρμοῦ.
4. Πλάτων φιλόκαλος ἦν.
5. Βέβαιος ἔσθι.
6. Οἱ ιερεῖς ἔστων ἔξηγηταὶ τῶν χρηστῶν.
7. Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.*
8. Ἡν χιών πολλή.
9. Πολλὴ ἀπορία ἦν.
10. Κῶμαι πολλαὶ περὶ τὸν ποταμὸν ἤσαν..
11. Σοφὸς εἰ.
12. Κλεινότατον ἦν Διὸς ἄγαλμα.

* In accordance with the ancient belief that most of Lower Egypt was a deposit from the Nile.

II.

1. Your father is wise. 2. Be wise. 3. Who will be happy? 4. The good will be happy. 5. The celebrated statue of Jupiter was in Olympia. 6. This statue was very beautiful.
-

LESSON LXII.

Particles.

281. The Greek language has four parts of speech, called *Particles*. They are the *Adverb*, the *Preposition*, the *Conjunction*, and the *Interjection*. With the single exception of the comparison of adverbs (155), they are not inflected.

282. In Greek the adverb with the article often has the force of an adjective, and sometimes even of a noun, e. g. :

<i>Oi νῦν ἄνθρωποι.</i>	{	<i>The men of the present</i>
<i>Oi νῦν.</i>		<i>day.</i>
<i>Oi πάλαι.</i>		<i>The men of old.</i>

283. Prepositions show the relations of objects to each other, e. g. :

<i>Ἐστι στράτευμα ἐν τῷ πα-</i>		<i>There is an army in the</i>
<i>ραδείσφ.</i>		<i>park.</i>

284. Conjunctions are mere connectives, e. g. :

<i>Δόξα καὶ πλοῦτος.</i>		<i>Glory and wealth.</i>
<i>Ἄγαθὸς καὶ σοφός.</i>		<i>Good and wise.</i>

285. Interjections are expressions of emotion or mere marks of address, e. g. :

**Ω Kύρε.*

| *O Cyrus.*

286. VOCABULARY.

'Αεί, <i>always, ever.</i>	Oὐράνός, <i>οὐ, ὁ, firmament, heaven.</i>
'Αληθῶς (<i>ἀληθής</i>), <i>truly.</i>	Πάλαι, <i>anciently, long ago, long since.</i>
Βραχύς, <i>εἴα, οὐ, short.</i>	Ποιέω <i>εὖ, to treat well, use well.</i>
Δίκαιος, <i>ἄ, ον, just.</i>	Ποιέω <i>κακῶς, to treat ill, use badly.</i>
'Επιτελέω (<i>ἐπί</i> and <i>τελέω</i>), <i>έσω, εσα, εκα, εσμαι, ἐσθην, to accomplish, finish, execute.</i>	Ταχέως (<i>ταχύς</i>), <i>quickly, promptly.</i>
Κακώς (<i>κακός</i>), <i>badly, basely.</i>	'Υπό (<i>prep. with gen.</i>), <i>by.</i>
Καλῶς (<i>καλός</i>), <i>well, nobly.</i>	
Νῦν, <i>now.</i>	
'Ορθῶς (<i>ὀρθός</i>), <i>rightly.</i>	

287. EXERCISES.

I.

1. *'Ορθῶς λέγετε.*
2. *Βουλεύοντα βραδέως.*
3. *'Επιτέλει ταχέως.*
4. *Οι πολῖται καλῶς ἐβουλεύσαντο.*
5. *Τοὺς πολεμίους κακῶς ἐποιοῦμεν.*
6. *Τοὺς πάλαι ἀνθρώπους θαυμάζομεν.*
7. *Τὰς πάλαι πόλεις θαυμάζετε.*
8. *'Ο νῦν βασιλεὺς τιμᾶται.*
9. *'Εκεῖνός ἔστιν ὁ ἀληθῶς οὐρανός.*

II.

1. The present life is short.
2. The soldiers love their present generals.
3. We all wonder at the wise men of old.
4. You have deliberated well.

BOOK II.
SYNTAX.

LESSON LXIII.

Classification of Sentences.

288. Syntax treats of the structure and combination of sentences.

289. The object of all language is of course the expression of thought.

290. A sentence may express thought,

1) In the form of an *assertion*, either affirmative or negative. It is then called a *Declarative sentence*, e. g. :

‘Ο παῖς γράφει. | *The boy is writing.*

‘Ο παῖς οὐ γράφει. | *The boy is not writing.*

2) In the form of a *question*. It is then called an *Interrogative sentence*, e. g. :

Tίς γράφει; | *Who is writing?*

3) In the form of a *command*, *exhortation*, or *entreaty*. It is then called an *Imperative sentence*, e. g. :

Γράφε. | *Write thou.*

291. A sentence may express

- 1) A *single* thought, i. e. may make but one assertion, ask but one question, or give but one command. It may then be called a *Simple sentence*, e. g.:

Oι βάρβαροι φεύγουσιν. | *The barbarians are fleeing.*

- 2) Two or more thoughts so related to each other that one or more of them are made dependent upon the others. It may then be called a *Complex sentence*, e. g.:

**Hv, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.* | *He was about fifty years old when he died.*

REM.—The two simple sentences, it will be observed, which compose the above complex, are (1) He was about fifty years old, and (2) He died. These are, however, so combined that the second only specifies the time of the other. He was about fifty years old (when ?) when he died.

- 3) Two or more independent thoughts. It may then be called a *Compound sentence*, e. g.:

Oι μὲν βάρβαροι ἔφευγον, οἱ δὲ Ἕλληνες εἶχον τὸ ἄκρον. | *The barbarians were fleeing, but the Greeks occupied the height.*

CHAPTER I.
SIMPLE SENTENCES.

LESSON LXIV.

Principal Elements of Sentences.—Subject and Predicate.—Declarative Sentences.

292. Every sentence, however simple, consists of two distinct parts, viz. :

- 1) The *Subject*, or that of which it speaks; as *παῖς* in the sentence *παῖς γράφει*.
- 2) The *Predicate*, or that which is said of the subject; as *γράφει* in the above sentence.

293. The subject, however, it will be remembered (38), is often omitted, as the form of the predicate, in many instances, fully shows what subject is meant; as, *ἀληθεύομεν*, *We speak the truth*.

294. VOCABULARY.

<i>Έκτωρ, ορος, ὁ, Hector, cele-</i> <i>brated Trojan leader.</i> <i>Λύκος, ου, ὁ, wolf.</i> <i>Νοσέω, ἡσω, to be sick or ill.</i>	<i>Τειχίζω, ἵσω, ωμαι, ἴσθην, to</i> <i>fortify, to defend with a</i> <i>wall.</i>
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295. EXERCISES.

I.

1. *"Ομηρος τιμᾶται.* 2. *Τιμώμεθα.* 3. *Τιμᾶσθε.*
4. *Λύκος διώκεται.* 5. *Διώκομαι.* 6. *Φίλιππος ἐβασί-*

λευεν. 7. Βασιλεύσεις. 8. Σόλων ἐφιλήθη. 9. Φιληθήσῃ. 10. Ἐκτωρ ἐφονεύθη. 11. Στρατηγὸς νοσεῖ. 12. Στρατιώτης τελευτᾶ. 13. Ἡμεῖς νικῶμεν. 14. Νικῶμεν. 15. Ἀστυ τειχίζεται.

II.

1. You will be honored. 2. He will be conquered. 3. A letter had been written. 4. Letters were written. 5. Let us deliberate. 6. We will deliberate.

LESSON LXV.

Subordinate Elements.—Modifiers.—Declarative Sentences.

296. Both *Subject* and *Predicate* may have qualifying words and clauses connected with them to limit or modify their meaning, e. g. :

- | | |
|------------------------------------|----------------------------------|
| 1. Ὁ ἀγαθὸς βασιλεὺς τι-
μάται. | <i>The good king is honored.</i> |
| 2. Καλῶς ἐβουλεύσαντο. | <i>They deliberated well.</i> |

REM. 1.—In the first example *ὁ* and *ἀγαθός* limit *βασιλεύς*: i. e. they show that the predicate *τιμάται* is not affirmed of every king, but only of *the good king*.

REM. 2.—In the second example the predicate is modified by *καλῶς*, showing *how* they deliberated.

297. Qualifying words and clauses, whether belonging to the subject or predicate, may be called *modifiers*.

298. Any modifier, whether in the subject or predicate, may be itself modified, e.g.:

Φίλιππος, ὁ Ἀλεξάνδρου | Philip, the father of Alexander, was king.

299. The subject (expressed or implied) and the predicate are essential to the structure of every sentence, and may therefore be called the *Essential* or *Principal Elements* of sentences.

300. All modifiers are subordinate to the subject and predicate, and may therefore be called the *Subordinate Elements* of sentences.

301. VOCABULARY.

**Ἄρχων, οντος, ὁ, archon, ruler.*
Βασίλεια, ας, ἡ, queen.

Κρύπτω, ψω, ψα, φα, μμαι,
φθην, to conceal, hide.

Παῖς, παιέσσομαι, ἔπαισα, πέ-
παικα, πέπαισμαι, ἐπαίχθην,
to play, to sport.

Πέμπω, ψω, ψα, πέπομφα, πέ-
πεμμαι, ἐπέμφθην, to send.

Πλησίον (adv.), near, ὁ πλη-
σίον, the near (282), the
neighboring, the neighbor.

Χώρα, ας, ἡ, country, place.

302. EXERCISES.

I.

1. Πέρσης ἔκρυψε κύπελλα.
2. Ὁ Πέρσης ἔκρυψε τὰ κύπελλα.
3. Ὁ κακὸς Πέρσης ἔκρυψε τὰ χρυσᾶ κύπελλα.
4. Ὁ κακὸς Πέρσης ἔκρυψε τὰ χρυσᾶ κύ-
πελλα ἐν τῷ κήπῳ.
5. Ὁ κακὸς Πέρσης ἔκρυψε τὰ χρυσᾶ κύ-
πελλα ἐν τῷ τοῦ Χειρισόφου κήπῳ.
6. Ὁ ἄρχων ἤγεμόνα πέμπει.
7. Ὁ τῆς χώρας ἄρχων ἤγε-
μόνα πέμπει.
8. Ὁ τῆς χώρας ἄρχων τοῖς "Ἐλλησιν
ἤγεμόνα πέμπει.
9. Ἐστι στράτευμα ἐν τῷ παραδεί-
σῳ.
10. Ἐστι στράτευμα πολὺ ἐν τῷ πλησίον παρα-
δείσῳ.

II.

1. The boys are playing.
 2. The good boys are playing.
 3. The good boys are playing in the park.
 4. The good boys are playing in the queen's beautiful park.
-

LESSON LXVI.

Elements of Sentences, continued.—Interrogative and Imperative Sentences.

303. Interrogative sentences are used in asking questions, and may be introduced

1) By interrogative pronouns, adjectives, or adverbs, e. g. :

<i>Tís γράφει ;</i>	<i>Who is writing?</i>
<i>Πόσα ζημιώσεται ;</i>	<i>How much will he be fined?</i>
<i>Πότε ταῦτα πράξετε ;</i>	<i>When will you do this?</i>

2) By interrogative particles, as *ἢ*, *ἄρα*, *μή*, *οὐ*, &c., e. g. :

<i>*H πολεμήσεις ;</i>	<i>Will you wage war?</i>
<i>Oὐ πολεμήσεις ;</i>	<i>Will you not wage war?</i>
<i>*Ἄρα πολεμήσεις ;</i>	<i>Will you wage war?</i>

REM.—Questions with *ἢ*, equivalent to Latin *ne*, ask for information; with *οὐ*, or *ἄρα οὐ*, Latin *nonne*, expect the answer *yes*; with *ἄρα μή*, Latin *num*, expect the answer *no*.

3) Without any interrogative word. In this case the interrogative character of the sentence is indicated, as in English, by the

interrogation-mark in writing, and by the tone of voice in speaking, e. g.:

<i>Eἰρήνην ἀγετε, ὡς ἄνδρες</i>	<i>Are you at peace, men of</i>
<i>'Αθηναῖοι;</i>	<i>Athens?</i>

304. Imperative sentences are used in *commands*, *exhortations*, and *entreaties*. They take the verb usually in the Imperative, though sometimes in the Subjunctive, e. g.:

<i>Γράφε ἐπιστολήν.</i>	<i>Write a letter.</i>
<i>Μὴ κλέπτε.</i>	<i>Do not steal.</i>
<i>Μὴ ποιήσῃς τοῦτο.</i>	<i>Do not do this.</i>

REM.—Observe that the negative in imperative sentences is *μή*, not *οὐ*.

305. VOCABULARY.

<i>Ἄρα</i> (<i>before vowels often Ἄρ'</i>),	<i>Θύω, θύσω, θύσα, τέθυκα,</i>
<i>interrog. part.</i> (303, Rem.)	<i>τέθύμαι, ἐτέθην, to sacrifice.</i>
<i>ἄρ'</i> <i>οὐ</i> = <i>nonne</i> expects answer <i>yes</i> ; <i>ἄρα μή</i> = <i>num</i> expects answer <i>no</i> .	<i>Κέρδος, εος, τό, gain, profit,</i>
<i>Δουλεύω, σω, to serve, be a slave.</i>	<i>lucre.</i>
<i>*Ετι, still, yet, besides, further.</i>	<i>Μή, not, used in prohibitions, &c.</i>
<i>Εὐτύχεω, ἥσω, εὐτύχησα, εὐτύχηκα</i> (218), <i>to prosper, succeed.</i>	<i>Παῖς, δός, ὁ or ἡ, Voc. παῖ, boy, son, child.</i>
	<i>Πότε; when?</i>
	<i>Σιωπάω, ἥσω, to be silent, keep silence.</i>

306. EXERCISES.

I.

1. *Tί ποιήσω;*
2. *Tί σοι ἔτι ποιήσω;*
3. *Πῶς θύσομεν;*
4. **Εστι τι ἀγαθόν;*
5. **Ἄρ' εὐτυχεῖς;*
6. **Ἄρ' οὐκ ἔστιν ἀγαθός;*
7. **Ἄρα μή ἔστιν ἀγαθός;*

8. Τίνα καιρὸν ζητεῖτε; 9. Δουλεύσομεν; 10. Ὡς παῖ, σιώπα. 11. Τοὺς θεοὺς τίμα. 12. Τοὺς ἀγαθοὺς ἐπαινεῖτε. 13. Μή σε νικάτω κέρδος. 14. Τὴν σοφίαν ζηλῶμεν.

II.

1. Who gave you the book? 2. My brother gave it to me. 3. When did he give it to you? 4. He gave it to me long since. 5. Give me the book. 6. Do not give it to him.
-

LESSON LXVII.

Simple Subject.

307. Every simple sentence must have for its subject either

- 1) A noun; e.g., *Παῖς γράφει*, a boy is writing.
- 2) A pronoun; e.g., *Ἐγὼ γράφω*, I am writing.
- 3) Some word used substantively; e.g., *Ἄγαρ οὐ γράφει*, a good man is writing.

308. RULE.—*Subject.*

The subject of a finite verb is put in the nominative, e.g.:

'Ο παῖς γράφει. | *The boy is writing.*

[H. 539: C. 342: S. 157.]

309. In the arrangement of the Greek sentence, the subject usually precedes the predicate, as in the above examples.

310. VOCABULARY.

Ανδρεῖος, εία, εἶον, <i>brave, valiant.</i>	Πίνδαρος, ον, ὁ, <i>Pindar, celebrated lyric poet of Thebes in Boeotia.</i>
Βοιωτός, οῦ, ὁ, <i>Boeotian.</i>	Πεισίστρατος, ον, ὁ, <i>Pisistratus, tyrant of Athens.</i>
Ὑγέομαι, ἥσομαι, ησάμην, Perf. <i>M.</i> ἡγημαι, <i>to command, guide, lead.</i>	

311. EXERCISES.

I.

1. Δαρεῖος ἐβασίλευσεν. 2. Κῦρος ἐστρατεύετο.
 3. Χειρίσοφος ἤγοῦτο. 4. Οὗτός ἐστιν ἀνδρεῖος. 5.
 Πίνδαρος Βοιωτὸς ἦν. 6. Τίς νενίκηται; 7. Οὗτοι
 νενίκηνται. 8. Τίνες θαυμάζονται; 9. Τιμεῖς θαυμά-
 ζεσθε. 10. Πεισίστρατος ἐτελεύτησεν.

II.

1. You will be honored. 2. Let them be honored.
 3. Let Cyrus be king. 4. Who was Pindar? 5. He
 was a poet. 6. Was he not a Boeotian? 7. He was
 a Boeotian.

LESSON LXVIII.

Complex Subject.

312. The elements of a simple sentence may be either simple or complex:

1) *Simple*, when not modified by other words,
 e. g. :

Βασιλεὺς βασιλεύει. | *A king reigns.*

2) *Complex*, when thus modified, e.g.:

<i>Ἄγαθὸς βασιλεὺς καλῶς βασιλεύει.</i>	<i>A good king reigns well.</i>
---------------------------------------------	---------------------------------

REM.—In the first example, *βασιλεὺς βασιλεύει*, both subject and predicate are simple, while in the second both are complex.

313. Modifiers are of two kinds, viz.:

- 1) Such as *complete* the meaning of other words by specifying some *object*. These may be called *Objective Modifiers*, e.g.:

<i>Τῆς σοφίας ἐπιθυμοῦμεν.</i>	<i>We desire wisdom.</i>
<i>Ἡ τῆς σοφίας ἐπιθυμία.</i>	<i>The desire of (for) wisdom.</i>

REM.—In the first example, *τῆς σοφίας* completes the meaning of *ἐπιθυμοῦμεν* by specifying the *object* desired. In the second example, too, *τῆς σοφίας* just as really completes the meaning of *ἐπιθυμία* by specifying the object of that desire: *the desire of (what?) wisdom*.

- 2) Such as *restrict* the meaning of other words, generally by specifying some *quality* or *attribute*. These may be called *Attributive Modifiers*, e.g.:

<i>Ἄγαθὸς βασιλεὺς καλῶς βασιλεύει.</i>	<i>A good king rules well.</i>
---------------------------------------------	--------------------------------

REM. 1.—*Ἄγαθός* expresses the attribute of *βασιλεύς* (*good king*) and *καλῶς* of *βασιλεύει* (*rules well*).

REM. 2.—It will be observed that the adverb *καλῶς* sustains the same relation to the verb *βασιλεύει* as the adjective *ἀγαθός* does to the noun *βασιλεύς*; both are strictly *attributive*, but, for distinction's sake, the latter may be called the *adjective attribute*, and the former the *adverbial attribute*.

MODIFIERS OF THE SUBJECT.

314. The subject of a sentence may be limited or modified:

1) By an *objective* modifier, e. g.:

<i>H τῆς σοφίας ἐπιθυμία</i>	<i>The desire for wisdom actuates us.</i>
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REM.—This modifier has been very properly called the *objective genitive*; though some grammarians regard it as merely attributive. It will be readily seen that *τῆς σοφίας*, in the above example, expresses no *attribute* of *ἐπιθυμία* (*desire*); it says nothing of the *character* or *qualities* of that desire, but simply specifies the *object* on which it is exercised.

2) By an *attributive* modifier, e. g.:

<i>Ἄγαρὸς βασιλεὺς βασι-</i>	<i>A good king is reigning.</i>
<i>λεύει.</i>	

<i>Ο τῶν Περσῶν βασιλεὺς</i>	<i>The king of the Persians</i>
<i>τιμάται.</i>	<i>is honored.</i>

REM.—It will be observed, from the above examples, that the attribute of the subject is expressed sometimes by an adjective, and sometimes by a noun.

315. RULE.—*Agreement of Adjectives.*

Adjectives and adjective pronouns (whether in the subject or the predicate) agree in *gender*, *number*, and *case* with the nouns which they qualify, e. g.:

<i>Ἄγαρὸς βασιλεὺς.</i>	<i>A good king.</i>
<i>Ἄγαρὴ βασιλεία.</i>	<i>A good queen.</i>

[H. 498 : C. 444 : S. 137.]

316. RULE.—*Modifying Nouns.*

A noun modifying the meaning of another noun is put in the genitive when it denotes a different* person or thing, e. g.:

<i>H τῆς σοφίας ἐπιθυμία.</i>	<i>The desire of wisdom.</i>
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[H. 558 : C. 382 : S. 173.]

* See 443.

POSITION OF MODIFIERS IN THE COMPLEX SUBJECT.

317. The Greek language allows great freedom in the arrangement of words, consulting emphasis and euphony rather than arbitrary laws. Some general directions, however, may be of service to the beginner.

318. In the arrangement of the parts of a complex subject,

- 1) The Article precedes its substantive, e. g.:

O βασιλεύς. | *The king.*

- 2) The Adjective precedes or follows its substantive according as it *is* or *is not* emphatic, e. g.:

Ἀγαθὸς βασιλεύς. | *A good king.*
Βασιλεὺς ἀγαθός. |

- 3) The Adjective, when accompanied by an article, generally stands between the article and the noun, e. g.:

O ἀγαθὸς βασιλεύς. | *The good king.*

- 4) The Genitive, whether with or without an article, may either precede or follow its substantive; though, when the governing word takes the article, the genitive more commonly stands between the article and the substantive, e. g.:

Ἄλσος δένδρων. | *A grove of trees.*
Δένδρων ἄλσος. |
Tὸ δένδρων ἄλσος. | *The grove of trees.*

319. Again, any modifier in the complex subject may itself become complex, e. g.:

**Αλσος ἡμέρων δένδρων.* | *A grove of cultivated trees.*

REM.—Here the modifier *δένδρων* is itself modified by the adjective *ἡμέρων*.

LESSON LXIX.

Complex Subject.—Exercises.

320. VOCABULARY.

* <i>Απόλλων, ωνος, ὁ, Apollo, god of prophecy.</i>	" <i>Ηκω, ἥξω, ἤκα, to come, to have arrived.</i>
* <i>Ασκληπιός, οῦ, ὁ, Aesculapius, god of medicine.</i>	' <i>Ιάομαι, ιάσομαι, ιασάμην (Deponent), to cure, heal.</i>
<i>Τυνή, γυναικός, ἡ, Voc. S. γύναι, Dat. Pl. γυναιξίν, woman, wife.</i>	<i>Μαντεύομαι, σομαι, σάμην (Dep.), to predict, to prophesy.</i>
* <i>Εκαστος, η, ον, each, every.</i>	<i>Τέχνη, ης, ἡ, art, occupation, trade.</i>
* <i>Εχω, ἔξω, ἔσχηκα, to have, hold, possess.</i>	<i>Φωκίων, ωνος, ὁ, Phocion, Athenian commander.</i>
<i>Εὐεργέτης, ον, ὁ, benefactor.</i>	

321. EXERCISES.

I.

1. *Στρατηγοὶ ἐβουλεύσαντο.* 2. *Oι στρατηγοὶ ἐβουλεύσαντο.*
3. *Oι τῶν Ἐλλήνων στρατηγοὶ ἐβουλεύσαντο.* 4. *Ἡ βασιλέως γυνὴ ἦκει.* 5. *O τῆς βασιλέως γυναικὸς ἀδελφὸς ἦκει.* 6. *Ἡ Φωκίωνος γυνὴ ἐτιμήθη.* 7. *Oι εὐεργέται τῶν ἀνθρώπων τιμῶνται.* 8. *O τῶν Κορινθίων στρατηγὸς ἐνικήθη.* 9. *"Εκαστος τῶν θεῶν τέχνην τινὰ ἔχει.* 10. *O Ἀπόλλων μαντεύεται.* 11. *O Ἀσκληπιὸς ιᾶται.*

II.

1. The queen is honored. 2. The good queen will be loved. 3. The servants of the good queen were silent. 4. The faithful servants will honor the queen.
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LESSON LXX.

Simple Predicate.

322. The Predicate of a sentence consists of two parts, an *attribute* of the subject, and a *copula*, by which that attribute is predicated or asserted of the subject.

323. The attribute and copula, which form the predicate, sometimes appear separately, as when the former is expressed by a noun or adjective and the latter by the verb *εἰμί*, and sometimes united in one word, in which case they must be expressed by a verb.

324. The predicate of a simple sentence may, therefore, be

1) A verb, e. g.:

'Ο παῖς παιζει. | *The boy is playing.*

2) The verb *εἰμί* with an attributive * noun or adjective, e. g.:

'Ο Παρνασσὸς ὅρος ἔστιν. | *Parnassus is a mountain.*
"Ηφαίστος χωλὸς ἦν. | *Hephaestus was lame.*

REM.—In the first example the predicate is not *ἔστιν* but *ὅρος* *ἔστιν*; for the assertion is not that Parnassus *is* (i. e. *exists*), but

* By an *attributive* noun is meant one which is used to qualify or describe another noun.

is a mountain. So, too, in the second example the predicate is $\chi\omega\lambda\delta\sigma\ \hat{\eta}\nu$, *was lame*.

325. GENERAL RULE.—*Finite Verbs.*

A finite verb agrees with its subject in number and person, e. g. :

'O παις γράφει. | *The boy is writing.*

[H. 497 : C. 543 : S. 157.]

326. SPECIAL RULE.—*Finite Verbs.*

The neuter plural generally takes the verb in the singular, and a collective noun in the singular may take the verb in the plural, e. g. :

Taῦτα ἐγένετο. | *These things happened.*

'O δῆμος ἐβόων. | *The people shouted.*

[H. 514, a ; 515 : C. 548, 549 : S. 157, 2 and 4.]

327. RULE.—*Predicate Noun.*

A predicate noun after $\epsilon i\mu\acute{e}t$ is put in the same case as the subject when it denotes the same person or thing, e. g. :

Kύρος βασιλεὺς ἦν. | *Cyrus was king.*

[H. 540 : C. 331 : S. 160, 2.]

REM.—For the agreement of adjectives, see 315.

328. As an apparent exception to rule 315, it should be observed, that the predicate adjective is often neuter, even when the substantive is masculine or feminine, e. g. :

Καλὸν ἡ ἀληθεία. | *Truth is beautiful* (lit. *a beautiful thing*).

REM.—The copula ($\epsilon\sigma\tau\acute{e}$, &c.) is often omitted, as in the above example.

329. The predicate noun usually dispenses with the article, even when the subject takes it, e. g. :

'Ηγεμὼν ἦν ὁ δεσπότης. | *The ruler was leader.*

REM.—The article shows that *δεσπότης* is the subject.

330. VOCABULARY.

<i>Ἀλέξανδρος</i> , ον, ὁ, <i>Alexander</i> ,	Πλοῦτος, ου, ὁ, <i>wealth, riches.</i>
surnamed the Great, of	Πολιορκέω, ἥσω, <i>to besiege,</i>
Macedon.	<i>blockade.</i>
Δέκα, <i>ten.</i>	Πολύτελής, ἔς, <i>magnificent,</i>
Δῆμος, ου, ὁ, <i>the people.</i>	<i>costly.</i>
Θρεπτικός, ἡ, ὄν, <i>nourishing.</i>	Σκηνὴ, ἥς, ἡ, <i>tent.</i>
Ιερός, ἀ, ὄν, <i>sacred.</i>	Στέφανος, ου, ὁ, <i>crown, gar-</i>
Κολάκευω, σω, <i>to flatter.</i>	<i>land.</i>
Λόγος, ου, ὁ, <i>word, account, re-</i>	Τυφλός, ἡ, ὄν, <i>blind.</i>
<i>port.</i>	

331. EXERCISES.

I.

1. Φεύγομεν.
2. Φεύγωμεν.
3. Φεύγετε.
4. Οἱ στρατιῶται φεύγουσιν.
5. Ἡ θυγάτηρ σου καλή ἐστιν.
6. Ὁ ἄνθρωπος ἦν σοφός.
7. Ἐπολιορκοῦντο οἱ Ἑλληνες.
8. Ἀλεξάνδρου ἡ σκηνὴ πολυτελὴς ἦν.
9. Ὁ στέφανος ὁ τοῦ ποιητοῦ ἐστιν ιερός.
10. Τυφλὸν (328) ὁ πλοῦτος.
11. Ὁ μέλας οἰνός ἐστι θρεπτικώτατος.
12. Τμεῖς ἐστε στρατηγοί.
13. Τίνες ἥσαν οἱ λόγοι;
14. Τὰ δίκαια καλά ἐστιν.

II.

1. Who was the general?
2. There were ten generals.
3. Who was brave?
4. That soldier was very brave.
5. These things are beautiful.
6. The people are flattered.

LESSON LXXI.

Complex Predicate.—Direct Object.

332. The Predicate, like the subject, may be modified,

- I. By Objective Modifiers.
- II. By Attributive Modifiers.

333. The *objective* modifiers of the verb-predicate may be divided into three classes, viz. :

- 1) Direct Objects.
- * 2) Indirect Objects.
- 3) Remote Objects.

334. In the arrangement of the Greek sentence the object, of whatever kind, generally, though by no means uniformly, precedes its verb, e. g.:

<i>'O παῖς ἐπιστολὴν γράφει.</i>	<i>The boy is writing a letter.</i>
<i>Tοῖς φίλοις ἀρήγει.</i>	<i>He aids his friends.</i>

335. The direct object of the predicate may represent,

- 1) The person or thing on which the action of the verb is directly exerted, e. g.:

<i>'O νεανῖας ἐπιστολὴν ἀνα-</i>	<i>The youth is reading</i>
<i>γιγνώσκει.</i>	<i>(what?) a letter.</i>

- 2) The direct effect of the action, i. e. the object produced by it, e. g.:

<i>'O νεανῖας ἐπιστολὴν γρά-</i>	<i>The youth is writing</i>
<i>φει.</i>	<i>(what?) a letter.</i>

336. RULE.—*Direct Object.*

Any transitive verb may take an *Accusative* as the direct object of its action. (See examples above.)

[H. 544 : C. 423 : S. 163.]

337. Any thought, which may be expressed by a transitive verb with a direct object, may also be expressed by the passive voice of the same verb, having for its subject the noun used as the direct object of the active, e. g. :

<i>Tὴν πόλιν θαυμάζουσιν.</i>	<i>They admire the city.</i>
<i>'Η πόλις θαυμάζεται.</i>	<i>The city is admired.</i>

REM.—The agent of the action with passive verbs, when expressed, is generally put in the genitive with *ὑπό*, as we shall have occasion to notice in another place.

338. The object, and, in fact, any noun, whether in the subject or predicate, may be modified in the various ways already specified for the subject. (See 314.)

339. VOCABULARY.

<i>Αγών,</i> ὁνος, ὁ, <i>contest, struggle, battle.</i>	<i>Δοκιμάζω, ἀσω, to try, prove, test.</i>
<i>Αἰγύπτιος, ια, ιον, Egyptian, of Egypt.</i>	<i>Ημίθεος, οι, ὁ, demigod.</i>
<i>Αριστεῖδης, οι, ὁ, Aristides, Athenian statesman sur-named the <i>Just.</i></i>	<i>Μῦθολογέω, ήσω, to tell mythic tales, to recount.</i>
<i>Γεωμέτρης, οι, ὁ, geometer.</i>	<i>Πενθέω, ήσω, to lament, mourn for.</i>
	<i>Τιμάω, ήσω, to honor, revere. worship.</i>

340. EXERCISES.

I.

1. Δοκίμαζε τοὺς φίλους.
2. Σοφίαν θαυμάζομεν.
3. Τὴν τοῦ γεωμέτρου σοφίαν θαυμάζομεν.
4. 'Η τοῦ

γεωμέτρου σοφία θαυμάζεται. 5. *Oi "Ελληνες τοὺς Πέρσας ἐνίκησαν.* 6. *Oi Αἰγύπτιοι θηρία τιμῶσιν.* 7. *Oi αὐτῶν θεοὶ πενθοῦνται.* 8. *'Αλέξανδρος ἐνίκησε Δαρεῖον.* 9. *"Ομηρος τοὺς ἀγῶνας τοὺς τῶν ἡμιθέων ἐμυθολόγησεν.* 10. *Πάντες οἱ Αθηναῖοι τὸν Ἀριστείδην ἐπαινοῦσιν.*

II.

1. Who conquered Darius?
 2. The Athenians conquered the king.
 3. The general of the Athenians conquered the king of the Persians.
 4. The king of the Persians was conquered.
-

LESSON LXXII.

Complex Predicate.—Indirect Object.

341. The verb of the predicate may be modified by a noun denoting the person or thing *to* or *for* which any thing is or is done. This modifier is called an *indirect object*.

342. RULE.—*Indirect Object.*

The *Indirect Object* is put in the *Dative*, and is used,

- 1) After *eiμι* and *γίγνομαι*, and their compounds, in expressions denoting possession, e. g.:

<i>Tί ἡμῖν ἔσται;</i>	<i>What shall we have? What will be to us?</i>
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- 2) After a large class of verbs to denote the person or thing for whose *advantage* or *disadvantage* any thing is or is done, e. g.:

Πᾶς ἀνὴρ αὐτῷ πονεῖ. | *Every man labors for him-self.*

Θεοῖς μὴ μάχου. | *Do not fight against gods.*

3) After many verbs to denote the object *to which* any thing is done, e. g.:

Εἰκε τοῖς θεοῖς. | *Yield to the gods.*

4) After many verbs which in English take the direct object, as *to help, serve, blame, follow, accompany, obey, trust, believe,* and the like, e. g. :

Τοῖς φίλοις ἀρήγει. | *He aids his friends.*

Ἀκολουθεῖ τοῖς νόμοις. | *He obeys (follows) the laws.*

[H. 595, 596, 602 : C. 398, 401 : S. 195, 197.]

343. VOCABULARY.

Ἀρήγω, ἔω, ἔα, to help, aid, succor.

Βασιλεία, ας, ἡ, kingdom.

Βοηθέω, ἥσω, to assist, run to the assistance of.

Εἴκω, εἴξω, εἴξα, to submit to, yield to.

Ἐπιβουλεύω (ἐπί, upon, against, and βουλεύω), σω, to plot against.

Ομιλέω, ἥσω, to associate with.

Πιστεύω, σω, to confide in, to trust.

Πολεμέω, ἥσω, to fight with, make war upon.

Πῦρ, πυρός, τό, fire.

Συνονσία, ας, ἡ, society, company, intercourse.

344. EXERCISES.

I.

1. *Ἀρήξομεν τῇ πόλει.* 2. *Ομίλει τοῖς ἀγαθοῖς.*
3. *Κύρῳ ἦν μεγάλη βασιλεία.* 4. *Εἴκουσι τοῖς πολεμίοις.*
5. *Οἱ Πέρσαι θύνουσι πυρί.* 6. *Τοῖς θεοῖς ἔθυ-*

ταν οι Ἑλληνες. 7. *Τῷ ἡγεμόνι πιστεύσομεν.* 8. *Ἐπίστευον Κύρῳ αἱ πόλεις.* 9. *Ἐπιβουλεύει Φίλιππος πᾶσι τοῖς Ἑλλησιν.* 10. *Φιλίππῳ πολεμοῦμεν.* 11. *Οἱ στρατιῶται ἐβοήθησαν αὐτῷ.* 12. *Τὰς τῶν κακῶν συνουσίας φεῦγε.*

II.

1. To what will you yield?
 2. We shall yield to necessity.
 3. The soldiers were plotting against their general.
 4. Let us all wage war against this king.
-

LESSON LXXXIII.

Complex Predicate.—Remote Object.

345. The verb of the predicate may be modified by a *Genitive*, often appearing indeed in the English translation as the object of an action, though in the Greek the distinction between the *direct object* and *this genitive* is clearly marked. To indicate this distinction, we will call the latter a *remote object*, e. g.:

Μέμνησο τῆς κοινῆς τύχης. | *Remember the common lot.*

346. RULE.—*Genitive—Remote Object.*

The Genitive is used,

- 1) After verbs of *remembering, desiring, caring for, and their contraries*, e. g.:

Ἐπιθυμῶ τῆς σοφίας. | *I desire wisdom.*

- 2) After verbs of *hearing, tasting, smelling, and feeling*, e. g.:

Τοῦ ῥήτορος ἤκουσα. | *I heard the orator.*

3) After verbs involving the force of a *comparative*, of *superiority* or *inferiority*; as, *κρατέω*, *to be master of*; *βασιλεύω*, *to rule (be king of)*; *ἄρχω*, *to rule*, e. g.:

<i>Κροῖσος Λυδῶν ἦρχεν.</i>	<i>Croesus was ruling the Lydians.</i>
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4) After verbs of *plenty* and *want*, e. g.:

<i>'Ο δίκαιος οὐδενὸς δεῖται νόμου.</i>	<i>The just man needs no law.</i>
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5) After verbs of *partaking*, *touching*, *laying hold of*, and indeed after any verb when the action relates only to a *part* of the object, e. g.:

<i>'Ο ἄνθρωπος μετέχει τῆς θείας φύσεως.</i>	<i>Man partakes of the divine nature.</i>
<i>Κλέπτει τὰ δημόσια.</i>	<i>He is stealing the public money.</i>
<i>Κλέπτει τῶν δημοσίων.</i>	<i>He is stealing some of the public money.</i>

[H. 574, 575, 576 : C. 346, 357, 367, 375 : S. 179, 182, 184.]

347. VOCABULARY.

Ἀπορέω, *ήσω*, *to be in want*, *be at a loss for*.

Δέω, *δεήσω*, *ἐδέησα*, *δεδέηκα*, *δεδέημαι*, *ἐδεήθην*, *to need*, *ask*, *beg*.

Ἐπιθῦμέω (*ἐπί* and *θυμέω* *not used*), *ήσω*, *to desire*.

Ἐπιθῦμία, *ας*, *ἵη*, *desire*.

Εὐπορέω, *ήσω*, *to prosper*, *be rich in*.

Θάλασσα, *ης*, *ἥ*, *sea*.

Θῆβαι, *ῶν*, *αἱ* (*plur.*), *Thebes*, city in Boeotia.

Κάδμος, *ον*, *ὁ*, *Cadmus*, Phoenician, reputed founder of Thebes.

Kοινός, ἡ, óv, common, common to all.	Mίνως, ωος, ó, Minos, king of Crete.
Κρύτεω, ἥσω, to rule, be mas- ter of, govern.	Σωτηρία, as, ἡ, safety, security.

348. EXERCISES.

I.

1. Κάδμος Θηβῶν ἐβασίλευσεν. 2. Ὁ Φίλιππος δόξης ἐπιθυμεῖ. 3. Δαρεῖος τῆς Ιαλάσσης ἐκράτει. 4. Δαρεῖος Περσῶν ἐβασίλευσεν. 5. Μίνως τῆς Ἑλληνικῆς Ιαλάσσης ἐκράτησεν. 6. Οἱ Ἑλληνες ἐκράτησαν τῶν βαρβάρων. 7. Ἐπιθυμοῦμεν τῆς ἡμετέρας πόλεως. 8. Οἱ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος. 9. Φίλιππος χρημάτων εὐπόρει. 10. Λόγων ἀποροῦμεν. 11. Χρημάτων εύποροῦμεν.

II.

1. What do you desire? 2. I desire wisdom. 3. The boy desires a beautiful horse. 4. The wise govern their desires. 5. All need wisdom.

LESSON LXXIV.

Complex Predicate.—Direct Object with Predicate-Accusative.

349. RULE.—*Direct Object with Predicate-Accusative.*

Verbs of *making*, *choosing*, *electing*, *calling*, *showing*, and the like, are followed by two accusatives denoting the same person or thing, e. g. :

*Πυθαγόρας ἑαυτὸν φιλόσο- | Pythagoras called himself
φον ὡνόμασεν. | a philosopher.*

[H. 556 : C. 434 : S. 166.]

REM.—Here *ἑαυτόν* is the direct object, but the other accusative, *φιλόσοφον*, is neither object nor modifier, but an essential part of the predicate, and may therefore be called the *predicate-accusative*. The assertion is not that Pythagoras *called* himself, but that he *called himself a philosopher*.

350. When verbs of this class assume the passive form, the direct object of the active becomes the subject, and the predicate-accusative becomes the predicate-nominative, e. g.:

<i>Oi κόλακες Ἀλέξανδρον θεὸν ὡνόμαζον.</i>	<i>The flatterers called Alexander a god.</i>
<i>Ἀλέξανδρος θεὸς ὡνομάζετο.</i>	<i>Alexander was called a god.</i>

351. The predicate noun, whether nominative or accusative, usually dispenses with the article, as in the above examples.

352. In the arrangement of the object and the predicate-accusative, the former generally precedes, e. g.:

<i>Ἀλέξανδρον θεὸν ὡνόμαζον.</i>	<i>They called Alexander a god.</i>
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353. VOCABULARY.

<i>Ἀρμενία, as, ᾱ, Armenia, coun-</i>	<i>Λαός, οῦ, ὁ, people.</i>
<i>try in Asia.</i>	<i>Νομίζω, ἴσω (or ἵῶ), σμαί,</i>
<i>Ἀσία, as, ᾱ, Asia.</i>	<i>σθην, to regard, think, con-</i>
<i>Καλέω, ἔσω, εστα, κέκληκα,</i>	<i>sider.</i>
<i>κέκλημαι, ἐκλήθην, to call,</i>	<i>Ὀνομάζω, ἀσω, σμαί, σθην, to</i>
<i>name.</i>	<i>name, call by name.</i>
<i>Κόσμος, ον, ὁ, ornament, honor.</i>	<i>Παλαιός, ἀ, ὅν, ancient, old.</i>

'Ρωμαῖος, ἄ, ον, <i>Roman.</i>	Ταμεῖον, ον, τό, <i>store-house, treasury.</i>
'Ρώμη, ἥ, ἡ, <i>Rome.</i>	Τόπος, ον, ὁ, <i>place, region, country.</i>
Σικελία, ας, ἡ, <i>Sicily, the island of Sicily.</i>	

354. EXERCISES.

I.

1. Τὸν τόπον τοῦτον Ἀρμενίαν καλοῦμεν. 2. Ὁ τόπος οὗτος Ἀρμενία καλεῖται. 3. Πατέρα ἐμὲ ἐκαλεῖτε. 4. Φίλους μέγιστον κόσμου νομίζετε. 5. "Ομηρος Ἀγαμέμνονα "ποιμένα λαῶν" ὀνομάζει. 6. Πᾶσα ἡ Ἀσία ἐδούλευε τῷ τῶν Περσῶν βασιλεῖ. 7. Τὴν Σικελίαν τὸ παλαιὸν ταμεῖον τῆς Ῥώμης ἐκάλουν οἱ 'Ρωμαῖοι.

II.

1. They called the city Rome. 2. The city was called Rome. 3. Whom did you call king? 4. We called Cyrus king. 5. Cyrus was called the great king.

LESSON LXXV.

Complex Predicate.—Combined Objects.—Two Accusatives.

355. The several objects already considered—the *direct*, *indirect*, and *remote*—are not only used singly as modifiers of verbs, but are also variously combined with each other. The principal combinations will now be noticed in order.

356. A few verbs take two direct objects, the one of a person and the other of a thing.

357. RULE.—*Combined Objects—Two Accusatives.*

Verbs of *asking, demanding, teaching, concealing, clothing, unclothing, doing or saying good or ill*, and some others, may take two accusatives, one of a person and the other of a thing, e. g.:

<i>Oὐ σε κρύψω τὴν ἐμὴν γνώμην.</i>	<i>I will not conceal from you my opinion.</i>
<i>Ταῦτα αἰτοῦμεν τοὺς θεούς.</i>	<i>We ask this of the gods.</i>

[H. 553 : C. 435, 436 : S. 165.]

358. When verbs, which in the active voice take two accusatives, become passive, the direct object of the person generally becomes the subject, and the accusative of the thing is retained.

359. RULE.—*Object after Passive Verbs.*

Verbs in the passive voice may be followed by the same cases as in the active, except the personal object, which generally becomes the subject of the passive, e. g.:

<i>Tὸν ἄνδρα μουσικὴν ἐπαί- δευσαν.</i>	<i>They taught the man mu- sic.</i>
<i>Οἱ ἀνὴρ μουσικὴν ἐπαιδεύ- θη.</i>	<i>The man was taught mu- sic.</i>

[H. 553 a, 595 a : C. 562 : S. 206, 3.]

REM.—This rule, it will be observed, applies to all verbs which take combined objects in any of their several forms.

360. VOCABULARY.

<i>Αἰτέω, ἥσω, γῆτησα, &c., to ask, beg, demand.</i>	<i>Δάμων, ὁρος, ὁ, Damon, celebrated musician.</i>
<i>Ἀποστερέω (ἀπό, from, and στερέω), ἥσω, to deprive of, take from.</i>	<i>Διδάσκω, ἀξω, αξα, ἄχα, αγματ, ἄχθην, to teach.</i>

Ἐργάτης, οὐ, ὁ, <i>laborer, work-man.</i>	Μουσική, ἡς, ἡ, <i>music.</i>
Μήν, μηνός, ὁ, <i>month.</i>	Πεντεκαίδεκα, <i>fifteen.</i>
Μισθωτός, οὐ, ὁ, <i>hireling.</i>	Σωφροσύνη, ἡς, ἡ, <i>prudence, self-control, moderation.</i>

361. EXERCISES.

I.

1. *Oι Πέρσαι διδάσκουσι τοὺς παιδας σωφροσύνην.*
2. *Oι τῶν Περσῶν παιδες σωφροσύνην διδάσκουται.*
3. *Δάμων τὴν κόρην τὴν μουσικὴν ἐδίδαξεν.* 4. *Ἡ κόρη τὴν μουσικὴν ἐδιδάχθη.*
5. *Διδάξω τὰ βέλτιστα ὑμᾶς.* 6. *Τμᾶς ἀποστερεῖ τὸν μισθόν.* 7. *Ο Περσῶν βασιλεὺς πεντεκαίδεκα μηνῶν τοὺς στρατιώτας τὸν μισθὸν ἀπεστέρησεν.* 8. *Κύρον αἴτοῦσι πλοῖα.* 9. *Ἡγεμόνα αἰτῶμεν Κύρον.* 10. *Μισθωτὸν ἔγω σε Φιλίππου καλῶ.*

II.

1. Let us teach our children.
2. We will teach them wisdom.
3. Who taught you music?
4. My father taught me music.
5. We will not deprive the laborer of his pay.

LESSON LXXVI.

Complex Predicate.—Combined Objects—Accusative and Dative.

362. RULE.—*Combined Objects—Accusative and Dative.*

Any transitive verb may take the *Accusative* of the *direct* and the *Dative* of the *indirect* object, e. g. :

'Τμῆν ἡγεμόνας δώσω. | I will give you guides.

[H. 544, 595 : C. 401, 423 : S. 195, 2.]

363. The passive admits of two constructions :

1) The direct object of the active becomes the subject, and the indirect is retained, e. g. :

<i>Toῖς ξένοις φιάλας ἀργυρᾶς ἔδωκεν.</i>	<i>He gave silver bowls to the guests.</i>
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<i>Toῖς ξένοις φιάλαι ἀργυρᾶν ἔδόθησαν.</i>	<i>Silver bowls were given to the guests.</i>
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2) The indirect personal object becomes the subject, and the direct object is retained, e. g. :

<i>Toῖς Ἀθηναίοις τὴν φυλάκην ἐπιτρέπουσιν.</i>	<i>They entrust the watch to the Athenians.</i>
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<i>Oι Ἀθηναῖοι τὴν φυλάκην ἐπιτρέπονται.</i>	<i>The Athenians are entrusted with the watch.</i>
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364. In the arrangement of objects, the dative of the person generally precedes the accusative of the thing, as in the above examples.

365. VOCABULARY.

'Αείμνηστος, ov, memorable, not to be forgotten.

Άμαθία, as, ἥ, ignorance.

Δύο, two.

Δῶρον, ov, τό, gift, present.

Εὐδαιμονία, as, ἥ, prosperity, happiness.

Θηβαῖος, a, ov, Theban.

Κακοδαιμονία, as, ἥ, misfortune, trouble, unhappiness.

Λυκοῦργος, ov, ὁ, Lycurgus, lawgiver of Sparta.

Μάχη, ης, ἥ, battle, engagement.

Ονειδίζω, ἵσω (ἴω), to impute as reproach, cast in one's teeth.

Παιδεία, as, ἥ, lesson, instruction.

Παρασκευάζω (*παρά and σκευάζω*), ἀσω, σμαι, σθην (219 and 220), *to prepare.*
Ρητορική, ἡς, ἡ, *rhetoric.*

Σωκράτης, εος, ὁ, *Socrates,* Athenian philosopher.
Φωκικός, ἡ, ὁν, *Phocian, of Phocis,* in Greece.

366. EXERCISES.

I.

1. Δός μοι τὴν ἐπιστολήν.
2. Δός μοι τὴν τοῦ Φιλίππου ἐπιστολήν.
3. Οἱ Ἀθηναῖοι Θηβαίοις τὴν ἀμάρτιαν ὄνειδίζουσιν.
4. Ὁ Λυκούργος παρεσκεύασε τοὺς ἀγαθοῖς εὐδαιμονίαν.
5. Παρεσκεύασε τοῖς κακοῖς κακοδαιμονίαν.
6. Δεξιὰς ἔδοσαν τοῖς τῶν Ἑλλήνων στρατηγοῖς.
7. Ὁ Φωκικὸς πόλεμος ἀείμνηστογ παιδείαν τοὺς Θηβαίους ἐπαίδευσεν.
8. Ἡ μάχη τῷ βασιλεῖ ἀγγέλλεται.
9. Πολλὰ δῶρα δέδοται τοῖς στρατιώταις.
10. Σωκράτης ρήτορικήν ἐπαιδεύθη.

II.

1. Will you give me a book?
2. I will give you two books.
3. Which book was given to you?
4. All these books were given to me.
5. Who gave them to you?
6. My father gave them to me.

LESSON LXXVII.

Complex Predicate.—Combined Objects—Accusative and Genitive.

367. RULE.—*Combined Objects—Accusative and Genitive.*

I. Verbs of *accusing, convicting, acquitting*, and the like, take the *Accusative* of the person and the

Genitive of the crime, charge, &c., except compounds of *κατά*, which take the accusative of the crime and the genitive of the person, e. g.:

<i>Μέλητος Σωκράτη ἀσεβεί-</i>	<i>Meletus accused Socrates</i>
<i>ας ἐγράψατο.</i>	<i>of impiety.</i>

<i>Μιλτιάδου κατηγοροῦσι τυ-</i>	<i>They accuse Miltiades of</i>
<i>ραννίδα.</i>	<i>tyranny.</i>

II. Verbs of *freeing from, giving part in*, and in fine any transitive verb which involves any one of the relations specified for the genitive (346), may take the *Accusative* of the direct object in connection with that genitive, e. g. :

<i>Λύσόν με δεσμῶν.</i>	<i>Free me from chains.</i>
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<i>[H. 544, 574, 577 b, 579 : C. 346, 374, 423 : S. 180, 2 ; 183, 1 and 2.]</i>	
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368. In the arrangement of objects, the person generally precedes the thing, as in the above examples.

369. In the passive construction the *direct* object of the active becomes the subject, and the genitive is retained, e. g. :

<i>'Αναξαγόρας ἀσεβείας ἐκρι-</i>	<i>Anaxagoras was tried for</i>
<i>θη.</i>	<i>impiety.</i>

370. VOCABULARY.

Αθῆναι, ὁν, αἱ (plur.), Athens, city of Athens.

Δεινός, ἡ, ὁν, terrible.

Δικαστής, ον, ὁ, juror, dicast.

Θρασύβουλος, ον, ὁ, Thrasybu-

lus, Athenian patriot who delivered Athens from the thirty tyrants.

Kakón, οὐ, τό, misfortune, calamity.

Κατηγορέω, ἥσω, <i>to accuse.</i>	Τριάκοντα, <i>thirty.</i>
Λοχαγός, οὐ, ὁ, <i>commander,</i> <i>captain.</i>	Τύραννος, οὐ, ὁ, <i>tyrant, usurper.</i>
Μωρία, ας, ἡ, <i>folly.</i>	Ψιλώ, ώσω (219), <i>to strip</i> <i>bare, to deprive of.</i>
Στερέω, ἥσω (219), <i>to deprive of.</i>	

371. EXERCISES.

I.

1. Ἐμοῦ σὺ ταῦτα κατηγορεῖς; 2. Τυράννων ἥλευθερώθησαν οἱ Ἀθηναῖοι. 3. Πάντων τῶν ἀγαθῶν ἐστερήμεθα. 4. Ἐψιλοῦτο ὁ λόφος τῶν ἵππεων. 5. Δικαστὰς τοὺς λοχαγοὺς ἐποιήσαντο. 6. Λοχαγοὺς τοὺς δικαστὰς ἐποιήσαντο. 7. Ἡ μωρία διδωσιν ἀνθρώποις κακά. 8. Θεός μοι δοίη φίλους πιστούς.

II.

1. Who delivered Athens from the tyrants? 2. Thrasybulus delivered the city from the thirty tyrants. 3. The city was delivered from the thirty tyrants.
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LESSON LXXVIII.

Complex Predicate.—Combined Objects—Genitive and Dative.

372. RULE.—*Combined Object—Genitive and Dative.*

I. A few impersonal verbs, as *δεῖ, μέλει, μεταμέλει, μέτεστι*, &c., take the *Dative* of the person and the *Genitive* of the thing, e.g.:

‘Τμῆν δεῖ χρημάτων. | You need money.

II. The transitive verbs, which usually take both a direct and an indirect object, admit the *Genitive* and *Dative*, instead of the accusative and dative, when the action is restricted to a part of the object, e. g.:

- | | |
|------------------------------------------------------------------------------------------|----------------------------------------------------------------------|
| ["] <i>Εδωκά σοι τὰ χρήματα.</i>
["] <i>Εδωκά σοι τῶν χρημάτων.</i> | <i>I gave you the money.</i>
<i>I gave you some of the money.</i> |
|------------------------------------------------------------------------------------------|----------------------------------------------------------------------|

[H. 574, e, 596 : C. 357, 358, 401 : S. 178, 181, N. 2 ; 195.]

373. VOCABULARY.

<i>Δέω</i> , δεήσω, ἔδεησα, δεδέκα, δεδέμαι, ἔδεήθην, <i>to need</i> , δεῖ, <i>impers. there is need</i> . <i>Μάθητής</i> , οὐ, ὁ, <i>pupil</i> , <i>learner</i> . <i>Μέλει</i> , μελήσει, ἐμέλησε, μεμέ-	<i>ληκεν</i> (<i>Impersonal</i>), <i>it concerns</i> , <i>there is a care of</i> . <i>Μῆλον</i> , ον, τό, <i>apple</i> . <i>Μισθοφόρος</i> , ον, ὁ, <i>mercenary</i> . <i>Πρᾶξις</i> , εως, ἡ, <i>action</i> , <i>deed</i> , <i>exploit</i> .
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374. EXERCISES.

I.

1. *Δεῖ τῶν βίβλων.* 2. *Τμῦ δεῖ τῶν βίβλων.* 3. *Τῷ μαθητῇ δεῖ ταύτης τῆς βίβλου.* 4. *Δεῖ ταχειῶν τριήρων ἡμῖν.* 5. *Μισθοφόρων τυράννῳ δεῖ.* 6. *Δεῖ τῇ πόλει πράξεως.* 7. *Τῆς πόλεως ἐμοὶ μελήσει.* 8. *Μέλει ἡμῖν τῶν Ἑλλήνων.* 9. *Δώσομέν σοι τὰ μῆλα.* 10. *Δώσω ἡμῖν τῶν μῆλων.* 11. *Σωφροσύνης δεήσει τοὺς νεανίας.* 12. *Διδάξομεν τὰ βέλτιστα τοὺς παῖδας.*

II.

1. *We need you.* 2. *Do you need us?* 3. *Who needs this book?* 4. *My brother needs it.* 5. *Will you give me the money?* 6. *I will give you some of it.*

LESSON LXXIX.

Complex Predicate.—Adverbial Attribute.—Adverbs.

375. The verb of the predicate, as already stated (332), may take not only *objective*, but also *attributive* modifiers. These may be,

I. Adverbs.

II. Adverbial Expressions.

376. Adverbs, as attributive modifiers of the predicate, may denote

1) The *place* of the action or event, e. g.:

'Τμεῖς ἐκεῖ πολεμήσετε. | You will carry on war there.

2) Its *time*, e. g.:

'Τμεῖς νῦν πολεμεῖτε. | You are waging war now.

3) Its *manner*, *means*, &c., e. g.:

'Τμεῖς καλῶς πολεμεῖτε. | You wage war well.

4) Its *cause*, e. g.:

Tί πολεμεῖτε; | Why do you wage war?

377. There is also a class of adverbs which do not express the attribute of the predicate, but show the *manner* or *mode* of the assertion, and are accordingly called *modal* adverbs. They denote either *certainty* or *uncertainty*, and are either *affirmative* or *negative*, e. g.:

Oὐκ οἶδα. | I do not know.

378. RULE.—*Adverbs.*

Adverbs modify verbs, adjectives, and other adverbs, e. g.:

Καλῶς λέγεις.

'Ορθία ἵσχυρῶς.

You speak well.

Very steep.

[C. 646 : S. 223.]

379. VOCABULARY.

**Αγω, ἄξω, ἥγαγον, ἥχα, ἥγμαι, ἥχθην, to lead, conduct, draw, attract.*

**Αεί, always, ever.*

**Αρχω, ἄρξω, ἥρξα, to command, rule, govern.*

Αὔριον, to-morrow, on the morrow.

Δαις, δαιτός, ἥ, banquet, feast; meal.

Δεῖπνον, ον, τό, dinner, chief meal.

**Ημέρα, ας, ἥ, day.*

Κινέω, ήσω, to move, excite, provoke.

Οἶκοι, at home.

Οὖν, then, therefore.

Ποῦ; where?

Πράττω (or σσω), ἄξω, αξα, ἄχα, αγμαι, ἀχθην, to do, manage; εὖ πράττω, to succeed well, do well.

Πρωΐ, early, early in the day.

Τί (from τίς, τί, used as adv.), why, wherefore?

Τότε, then, at that time.

Φορέω, ήσω, to wear.

**Ωδε, so, thus, as follows.*

380. EXERCISES.

I.

1. *Εὖ πράττεις.*
2. *Εὖ ποιήσομεν ύμᾶς.*
3. *Αὔριον ύμᾶς πρωΐ ἄξομεν.*
4. *Ξενοφῶν ἔλεξεν ὡδε.*
5. *Τί ταῦτα λέγεις ἡμῖν;*
6. *Τί οὖν ταῦτα λέγεις ἡμῖν;*
7. *Τί οὖν ταῦτα λέγεις ἡμῖν νῦν;*
8. *Πότε ταῦτα πράξετε;*
9. **Ηρχον τότε πάντων τῶν Ἐλλήνων οἱ Λακεδαιμόνιοι.*
10. *Οι Ἀθηναῖοι τὰ δεῖπνα δαῖτας ἐκάλουν.*
11. **Ο τύραννος πολέμους τινὰς ἀεὶ κινεῖ.*
12. **Η Φωκίωνος γυνὴ οὐκ ἐφόρει χρυσοῦν κόσμον.*

II.

1. When will you give me the letter? 2. I will

give it to you to-morrow. 3. Where is your brother? 4. He is at home. 5. Is your father at home? 6. He is not at home.

LESSON LXXX.

Complex Predicate.—Adverbial Expressions.—Place and Time.

381. The oblique cases of nouns, with or without prepositions, may be used as adverbial expressions to modify the verb-predicate. They may be referred to the following classes, viz.:

- 1) Adverbial expressions of *place*.
- 2) Adverbial expressions of *time*.
- 3) Adverbial expressions of *manner, means*.
- 4) Adverbial expressions of *cause*.

382. RULE.—*Place.*

I. Extent of space is expressed by the *Accusative*, e. g. :

'Εντεῦθεν ἐξελαύνει παρα- | *Thence he marches twenty*
σάγγας εἴκοσιν. | *parasangs.*

II. The other relations of place are generally expressed by the appropriate cases with prepositions, e. g. :

'Εν τῇ γῇ ἄρχουσι Λακεδαι- | *Lacedaemonians rule on*
μόνιοι. | *the land.*

Ἀπὸ τοῦ Τίγρητος ἐπορεύ- | *They proceeded from the*
θησαν. | *Tigris.*

[H. 550, 617 : C. 439, 648 : S. 169, 172, 194, 203.]

383. RULE.—*Time.*

I. Time at which is expressed by the *Dative*, e. g.:

Ταύτη τῇ ἡμέρᾳ οὐκ ἐμαχέ- | *The king did not fight on
σάτο βασιλεύς.* | *that day.*

II. Time during which (in the course of which), by the *Genitive*, e. g.:

Γίγνεται τῆς νυκτὸς χιὼν | *There is a heavy fall of
πολλή.* | *snow during the night.*

III. Length of time, by the *Accusative*, e. g.:

Κῦρος ἔμεινεν ἡμέρας πέντε. | *Cyrus remained five days.*

[H. 550, 591, 613 : C. 378, 420, 439 : S. 168, 191, 201.]

384. VOCABULARY.

Δέκα, *ten.*

Εὔσκιος, *ov, well shaded, in the shade.*

Δέκατος, *η, ov, tenth.*

Θέρος, *eos, τό, summer.*

Ἐνταῦθα, *there, in that place.*

Κολοσσαί, *ῶν, ai (plur.), Colossae, city of Phrygia.*

Ἐξέτασις, *εως, ἡ, review, examination.*

Ὀκτώ, *eight.*

Ἐξελαύνω (*ἐξ and ἐλαύνω*), *ἐλά-*

Παρασάγγης, *ov, ὁ, parasang = about four miles.*

σω or ἐλῶ, ἥλασα, ἐλήλακα,

ἐλήλαμαι, ἥλαθην, to march

forth, to march.

Φύλακή, *ής, ἡ, guard.*

Ἐπτά, *seven.*

Χειμών, *ῶνος, ὁ, winter.*

Ἐνήλιος, *ov, sunny, having the sun, well sunned.*

385. EXERCISES.

I.

1. *Κῦρος ἔξελαύνει παρασάγγας ὀκτώ.* 2. *Κῦρος ἔξελαύνει εἰς Κολοσσάς.* 3. *Ἐξελαύνει παρασάγγας ὀκτὼ εἰς Κολοσσάς.* 4. *Ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά.*

5. Ἐνταῦθα Κῦρος ἔξέτασιν τῶν Ἑλλήνων ἐποίησεν ἐν
τῷ παραδείσῳ. 6. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριά-
κοντα. 7. Οἱ Ἑλλῆνες ἐπὶ τὴν γέφυραν φυλακὴν
ἔπεμψαν. 8. Ἡ ἀρετὴ ἐπὶ τὴν εὐδαιμονίαν ἄξει σε.
9. Ἡ οἰκία χειμῶνος εὐήλιος ἔστω. 10. Ἡ οἰκία τοῦ
Θέρους εὔσκιος ἔστω.

II.

1. Cyrus remained ten days. 2. Cyrus remained
in the city ten days. 3. They sent messengers on the
tenth day. 4. I will send a messenger into the city
in the course of the tenth day.
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LESSON •LXXXI.

Complex Predicate.—Adverbial Expressions—Manner, Means, Cause.

386. RULE.—*Manner, Cause, &c.*

I. The *manner* or *means* of an action and the *instrument* employed are expressed by the *Dative*, e. g.:

Toῖς ὄφθαλμοῖς ὄρῶμεν. | *We see with our eyes.*

II. *Cause* and *price*, by the *Genitive*, e. g.:

Τῶν πόνων πωλοῦσιν ἥμīν | *The gods sell us all bless-*
πάντα τάγαρ' οἱ θεοί. | *ings for labor.*

III. The *agent* of an action after passive verbs, by the *Genitive* with *ὑπό* or some kindred preposition, as *πρός*, *παρά*, e. g. :

Ἐπαιδεύθην ὑπὸ τῆς ἐμῆς πατριδος. | *I was taught by my country.*

[H. 577, 578, 606, 656, b : C. 372, 374, 415, 562 : S. 190, 198, 206.]

387. VOCABULARY.

Γυμνάζω, ἀσω, ασμαι, ἀσθην,	Nέος, a, ov, <i>young, new.</i>
to exercise, train, especially with gymnastics.	Πέντε, <i>five.</i>
Ἐκούσιος, ᾁ, ov, <i>voluntary.</i>	Πόνος, ov, ὁ, <i>labor, toil.</i>
*Ἐπαινος, ov, ὁ, <i>praise.</i>	Τρόπος, ov, ὁ, <i>turn, disposition, character.</i>
Ἐνδαιμονίζω, ἵσω, <i>to think or deem happy.</i>	Ὑπό (prep. with gen.), by, by the agency of, under.
*Ηδομαι, ἡσθήσομαι, ἡσθην, <i>to be pleased with.</i>	Φόβος, ov, ὁ, <i>fear.</i>
Κροκόδειλος, ov, ὁ, <i>crocodile.</i>	Χαίρω, χαιρήσω, κεχάρηκα, <i>to rejoice, rejoice in.</i>
Μνᾶ, ἄσ, ἥ, mina=§17.	

388. EXERCISES.

I.

1. "Ηδομαι φίλοις ἀγαθοῖς.
2. Οἱ νέοι ἐπαίνοις χαίρουσιν.
3. Φόβῳ ἀποστερεῦται τῶν συμβούλων ἡ πόλις.
4. Ο δοῦλος πέντε μνῶν τιμᾶται.
5. Σωφροσύνης ἄρα οὐ δεήσει ἡμῖν;
6. Θαυμάζω σε τῆς σωφροσύνης.
7. Οὐ ζηλῶ σε τοῦ πλούτου.
8. Εὔδαιμονίζω σε τοῦ τρόπου.
9. Γύμναζε σεαυτὸν πόνοις ἐκουσίοις.
10. Ο κροκόδειλος ἐθηρεύετο ὑπὸ τῶν Αἰγυπτίων.

II.

1. We are pleased with the good.
2. We are pleased with the company of the good.
3. Let us not rejoice in the praises of the bad.
4. Tyrants are often praised by flatterers.

LESSON LXXXII.

Complex Predicate.—Oblique Cases with Prepositions as Adverbial Expressions.

389. Oblique cases with prepositions express a great variety of adverbial relations, as *time*, *place*, *manner*, *cause*, &c.

390. RULE.—*Prepositions.*

Of the Prepositions,

1) *Four*, ἀντί, ἀπό, ἐκ (ἐξ), πρό, govern the *Genitive*, e. g.:

Ἄπὸ τῆς πόλεως. | "From the city.

Πρὸ τῶν πυλῶν. | Before the gates.

2) *Two*, ἐν, σύν (ξύν), the *Dative*, e. g.:

Ἐν τῇ πόλει. | In the city.

Σὺν ἀνδράσιν. | With men.

3) *Three*, ἀνά, εἰς, ώς, the *Accusative*, e. g.:

Εἰς Δελφούς. | To (into) Delphi.

Ως βασιλέα. | To a king.

4) *Four*, διά, κατά, μετά, ὑπέρ, the *Genitive* or *Accusative*, e. g.:

Τπέρ τῆς Ἑλλάδος. | For the sake of Greece.

Τπέρ Ἑλλήσποντον. | Beyond the Hellespont.

5) *Six*, ἀμφὶ, ἐπὶ, παρά, περὶ, πρός, ὑπό, the *Genitive*, *Dative*, or *Accusative*, e. g.:

Παρὰ τοῦ βασιλέως. | From (from near) the king.

Παρὰ τῷ βασιλεῖ. | With (near) the king.

Παρὰ τὸν βασιλέα. | To (into presence of) the king.

[H. 619 : C. 648 : S. 172, 194, 203.]

REM. 1.—In the poets, *ἀνά* and *μετά* sometimes govern the dative.

REM. 2.—The prepositions are only auxiliaries to assist the case-endings in expressing the various relations. Hence it happens that the same preposition seems to have at times a force very unlike its ordinary meaning. Thus, in the above examples, *παρά* with the genitive is rendered *from*, but with the accusative, *to*. This difference, however, is not in the preposition itself, but in the case which it assists.

REM. 3.—Prepositions in composition often govern the same case as when they stand alone.

391. VOCABULARY.

<i>Eἰς</i> (<i>prep. with accus.</i>), <i>to, to the practice of.</i>	<i>Πρέσβεις, εων, οἱ, Pl. (Sing. poetic), ambassadors.</i>
<i>Eἰς ἀρετήν, to the practice of virtue, for virtue.</i>	<i>Σαλαμίς, ἦνος, ἡ, Salamis, island on the coast of Attica, celebrated for the victory of the Greeks over the Persians, B. C. 480.</i>
<i>Εὐδόξεω, ἡσω, εὐδόξησα</i> (218), <i>to be illustrious, famous.</i>	
<i>Μετά</i> (<i>prep. with accus.</i>), <i>after.</i>	
<i>Ναυμαχία, ας, ἡ, naval battle.</i>	

392. EXERCISES.

I.

1. *Πρέσβεις ἐπέμπετε.*
2. *Αὐτοὶ πρέσβεις ἐπέμπετε.*
3. *Αὐτοὶ πρὸς Φίλιππον πρέσβεις ἐπέμπετε.*
4. *Αὐτοὶ πρὸς Φίλιππον περὶ εἰρήνης πρέσβεις ἐπέμπετε.*
5. *Παιδεύομεν ἀνθρώπους εἰς ἀρετήν.*
6. *Ἐπαιδεύθη ὁ Κῦρος ἐν Περσῶν νόμοις.*
7. *Ἡ πόλις τῶν Ἀθηναίων εὐδόξησε μετὰ τὴν ναυμαχίαν.*
8. *Ἡ πόλις τῶν Ἀθηναίων εὐδόξησε μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν πρὸς τὸν Πέρσην.*

II.

1. Let us educate our boys in the laws of our coun-

try. 2. In what laws were you educated? 3. I was educated in the laws of the Athenians. 4. Our fathers brought us up to (the practice of) virtue.

LESSON LXXXIII.

Complex Substantive Predicate.

393. The Substantive Predicate may be modified in the various ways already specified for the subject, as also for nouns generally (see 314 and 338), e. g.:

<i>Kύρος βασιλεὺς ἦν.</i>	<i>Cyrus was king.</i>
<i>Kύρος βασιλεὺς ἦν πρῶτος τῶν Περσῶν.</i>	<i>Cyrus was the first king of the Persians.</i>

REM.—The copula *ἐστίν* may be modified by a modal adverb (377), e. g. *Ταῦτ’ οὐκ ἔστι καλά*, *These things are not beautiful.*

394. VOCABULARY.

<i>Ἄττια, as, ἡ, cause.</i>	<i>Εὐδόκιμος, ov, famous, illustrious.</i>
<i>Ἀληθής, ἔs, true.</i>	<i>Εὐσέβεια, as, ἡ, piety, religion.</i>
<i>Ἀμφίων, ονος, ὁ, Amphion, son of Zeus, said to have built the walls of Thebes by the music of his lyre.</i>	<i>Λύρα, as, ἡ, lyre.</i>
<i>Ἀσφαλής, ἔs, sure, unfailing.</i>	<i>Οργή, ἡs, ἡ, passion, anger.</i>
<i>Βαστανίζω, iow or iō, ἵστα, &c., to test, try.</i>	<i>Παντάχοῦ, everywhere.</i>
<i>Γλῶσσα, ἡs, ἡ, tongue.</i>	<i>Σιωπή, ἡs, ἡ, silence.</i>
<i>Διά (prep. with gen.), by means of, through.</i>	<i>Φάρμακον, ov, τό, medicine, remedy.</i>
<i>Εἰδωλον, ov, τό, image.</i>	<i>Χρῆστον, ov, τό, gold, piece of gold, money.</i>
	<i>Ψυχή, ἡs, ἡ, soul, spirit, life.</i>

395. EXERCISES.

I.

1. Ἡ μέθη μανία ἔστιν. 2. Ἡ μέθη μικρὰ μανία
ἔστιν. 3. Κύρος βασιλεὺς ἦν. 4. Κύρος εὐδοκιμώτα-
τος βασιλεὺς ἦν. 5. Πασῶν τῶν ἀρετῶν ἡγεμών ἔστιν
ἡ εὐσέβεια. 6. Ο χρόνος πάσης ἔστιν ὄργης φάρμακον.
7. Πανταχοῦ τῷ νέῳ κόσμος ἀσφαλῆς ἔστιν ἡ σιωπή.
8. Τὸ χρυσίον ἐν τῷ πυρὶ βασανίζομεν. 9. Ἡ γλώσσα
πολλῶν ἔστιν αἰτία κακῶν. 10. Λόγος ἀληθῆς ψυχῆς
πιστῆς εἴδωλον ἔστιν. 11. Ο Ἀμφίων διὰ λύρας τὸ
Θηβαῖων ἄστυ ἐτείχισεν.

II.

1. Philip was king. 2. Philip was king of all
Macedonia. 3. Alexander was the son of this great
king. 4. Who was the father of Linus? 5. Hermes
was the father of Linus.
-

LESSON LXXXIV.

Complex Adjective Predicate.

396. The Adjective Predicate may be modified,
I. By Adverbs, e. g.:

Ἡ ὁδὸς ἦν ἵσχυρῶς ὀρθία. | *The way was very steep.*

II. By the Genitive, e. g.:

Ο παράδεισος ἦν ἀγρίων | *The park was full of wild*
θηρίων πλήρης. | *beasts.*

III. By the Dative, e. g. :

Tύραννος ἐχθρὸς ἐλευθερίᾳ. | *A tyrant is hostile to freedom.*

IV. By the Accusative, e. g.:

Δεινός εἰμι ταύτην τὴν τέχνην. | *I am skilled in (as to) that art.*

REM.—For the use of adverbs, see Rule 378.

397. RULE.—*Genitive after Adjectives.*

Many adjectives signifying *desire, care, knowledge, skill, participation, possession, recollection, fulness, and the like*, together with their contraries, take the Genitive, e. g.:

<i>"Ερημοι συμμάχων ἐσμέν.</i>	<i>We are destitute of allies.</i>
<i>'Ιερὸς ὁ χῶρος τῆς Ἀρτέμιδος.</i>	<i>The place is sacred to (sacred property of) Artemis.</i>

[H. 584: C. 357, 375: S. 181, 185.]

398. RULE.—*Dative after Adjectives.*

The Dative is used,

- 1) After a large class of adjectives, to denote the object to which the quality is directed, or for which it exists, e. g.:

<i>Oι πονηροὶ ἀλλήλοις ἐχθροί.</i>	<i>The base are hostile to each other.</i>
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- 2) After any adjective to denote manner or means, e. g.:

<i>Οὐδεὶς φύσει ἀγαθός.</i>	<i>No one is good by nature.</i>
<i>Γένει "Ελλην.</i>	<i>A Greek by birth.</i>

[H. 595, c; 596, 606: C. 398, 415: S. 195, 198.]

399. RULE.—*Accusative after Adjectives.*

An adjective may take an adverbial accusative to define more definitely its application, e. g. :

<i>Κακός ἐστι τὴν ψυχήν.</i>	<i>He is base in (as to his) spirit.</i>
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<i>Ποικίλοι τὰ νῶτα.</i>	<i>Tattooed on their backs.</i>
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[H. 549 : C. 437 : S. 167.]

REM.—This accusative frequently specifies the *part* to which the quality denoted by the adjective particularly belongs: thus *τὰ νῶτα* specifies the part to which *ποικίλοι* is particularly applicable.

400. Adjectives in any situation, whether as predicate or attribute, are modified according to the above Rules.

401. VOCABULARY.

<i>Εὖνοος, οον, or εὖνους, ουν, well disposed, kind.</i>	<i>Νύξ, νυκτός, ἥ, night. .</i>
<i>Ιερός, ἄ, óν, sacred; τὰ ιερά, victims, sacrifices.</i>	<i>"Ομοιος, ἀ, ον, like, resembling.</i>
<i>Κύριος, ἵα, ῥον, controlling, master, guardian, supreme.</i>	<i>Πονηρός, ἄ, óν, bad, base, worthless.</i>
<i>Μακεδονικός, ἡ, óν, Macedonian.</i>	<i>Φοβερός, ἄ, óν, fearful, dreadful, frightful.</i>
<i>Μεστός, ἡ, óν, full, abounding in.</i>	<i>Ωφέλιμος, ον, useful, serviceable.</i>

402. EXERCISES.

I.

1. *Ἡ νὺξ φοβερὰ ἦν.* 2. *Ἡ νὺξ ἡμῖν φοβερὰ ἦν.*
3. *Πίνδαρος Βοιωτὸς ἦν.* 4. *Πίνδαρος Βοιωτὸς ἦν τὴν πατρίδα.*
5. *Τὰ ιερὰ καλὰ ἦν.* 6. *Ἐγὼ Κύρῳ πιστὸς ἦν.*
7. *Νῦν ὑμῖν εὔνους εἰμι.* 8. *Τὸ χωρίον χρημάτων πολλῶν μεστὸν ἦν.*
9. *Ἡ Μακεδονικὴ δύναμις πολλῶν*

κακῶν ἔστι μεστή. 10. Ἀγαθὸς ἄνδρες ὡφέλιμοι ταῦς πόλεσιν. 11. Ὁ ἀγαθὸς τῷ ἀγαθῷ φίλος. 12. Οἱ πονηροὶ ἀλλήλοις ὅμοιοι. 13. Ὁ δίκαιος εὐδαίμων. 14. Ἡ ψυχὴ τοῦ σώματος κυρία ἔστιν.

II.

1. You are like your father.
 2. These books will be useful to my pupils.
 3. Your garden is beautiful.
 4. My garden is full of beautiful flowers.
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LESSON LXXXV.

Elements of Simple Sentences.—Recapitulation.

403. We have seen that the elements of the simple sentence are,

I. *Principal Elements*, viz.:

- 1) Subject.
- 2) Predicate.

II. *Subordinate Elements*, viz.:

- 1) Objective Modifiers.
- 2) Attributive Modifiers.

404. We have also seen that these elements may stand either without qualifying words, in which case they are called *simple*—or with them, in which case they are called *complex*.

405. All subordinate elements stand as the modifiers of *substantives* (including pronouns), *adjectives*, *verbs*, and *adverbs*.

406. Prepositions and conjunctions are properly

connectives, and neither modify nor are modified, though they are used (the former *always* and the latter *often*) as elements in objective or attributive expressions.

407. Interjections are expressions of emotion, or mere marks of address, and have no grammatical influence upon the rest of the sentence.

408. The name of a person to whom a sentence is addressed is often introduced into it, but forms no part of the sentence itself.

409. RULE.—*Vocative.*

The name of the person or thing addressed is put in the Vocative, e. g.:

Taῦτα θαυμάζω, ὦ ἄνδρες | *I wonder at these things,*
'Αθηναῖοι. | *O Athenians.*

[H. 543 : C. 442 : S. 204.]

CHAPTER II.

COMPLEX SENTENCES.

SECTION I.

COMPLEX SENTENCES—UNABRIDGED.

LESSON LXXXVI.

Sentence as Subject or Predicate.

410. Entire sentences are often used as elements in the formation of other sentences.

411. Sentences thus formed are called *complex*.
(See 291.)

412. A complex sentence may take an entire sentence in place of any one of its elements, i. e.:

- 1) As Subject.
- 2) As Predicate.
- 3) As Object.
- 4) As Attribute.

Sentence as Subject or Predicate.

413. A declarative sentence may be used as the subject or as the predicate of a complex sentence,

- 1) Without either connective or change of form, e. g. :

Oἱ λόγοι εἰσὶ· Τοὺς "Ἐλληνας ἐκδίδωσιν. | The words are: “He is delivering up the Greeks.”

REM.—In this example the sentence *Τοὺς Ἑλληνας ἐκδίδωσι* becomes the predicate after *εἰσι*.

- 2) By taking the connective *ὅτι* or *ὡς*, and by changing its verb, in case the leading verb is in a historical tense, to the optative, e. g. :

<i>Δῆλόν ἔστιν ὅτι πρᾶγμά τι ἔστιν.</i>	<i>It is evident that there is some trouble.</i>
<i>Δῆλον ἦν ὅτι πρᾶγμά τι εἴη.</i>	<i>It was evident that there was some trouble.</i>

REM.—In the first example the sentence *πρᾶγμά τι ἔστιν* becomes the subject of the new sentence, and is introduced without any change of form by the connective *ὅτι*: in the second example, however, it not only takes the connective, but also changes its verb *ἔστιν* to the optative *εἴη*, because the leading verb *ἦν* is in a past tense.

- 3) By changing its subject to the accusative, its verb to the infinitive, and its predicate-adjective or noun (if any) to the accusative, e. g. :

<i>Βαρβάρων "Ελληνας ἄρχειν εἰκός.</i>	<i>It is proper that the Greeks should rule the barbarians.</i>
<i>Αἰσχρόν ἔστι δικάστην ἄδικον εἶναι.</i>	<i>It is base for a judge to be unjust.</i>

414. VOCABULARY.

<i>*Ἀδίκος, ον, unjust.</i>	<i>*Ἐλληνικός, ἡ, óν, Grecian, Hellenic.</i>
<i>*Ἀθροίζω, σω, σμαί, σθην, to collect, assemble.</i>	<i>*Ἐμπροσθεν, before, ὁ ἐμπροσθεν, the former.</i>
<i>Δηλώω, ώσω, to show, make plain.</i>	<i>*Ἐπικουρέω, ἡσω, to aid, assist.</i>

Κόρινθος, οὐ, ἵ, Corinth, im-
portant city in the north-
ern part of the Pelopon-
nnesus.

Δέγω, λέξω, ἔλεξα, λέλεγμα, ἐλέχθην, to tell, relate, say. "Οτι (conj.), that. 'Ως, that, how.

415. EXERCISES.

I.

1. Ὁ Ἀμφίων διὰ λύρας τὸ Θηβαῖον ἄστυ ἐτείχισεν.
2. Λέγεται τὸν Ἀμφίονα διὰ λύρας τὸ Θηβαῖον ἄστυ τειχίσαι.
3. Καλὸν ἀδελφοὺς ἀλλήλοις ἐπικουρεῖν.
4. Ἡ θροίσθη Κύρῳ τὸ Ἑλληνικὸν στράτευμα.
5. Ως ἡ θροίσθη Κύρῳ τὸ Ἑλληνικὸν στράτευμα ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται.
6. Ως Κῦρος ἐτελεύτησεν ἐν τῷ αὐτῷ λόγῳ δεδήλωται.

II.

1. Your father is in the city.
2. It is said that your father is in the city.
3. Where is the general?
4. It is said that he is at Corinth.
5. It is said that the judge is unjust.

LESSON LXXXVII.

Sentence as Modifier of Subject or other Noun.

416. A sentence introduced to modify the subject or any other noun in a complex sentence, frequently takes the form of the relative clause, e. g.:

Ἡ ὁδὸς ἣν ὄρᾶς ὥρθια.	<i>The way, which you see, is steep.</i>
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Oι Λακεδαιμόνιοι ἐτείχισαν τὴν πόλιν, ἡ νῦν Ἡράκλεια καλεῖται. | *The Lacedaemonians fortified the city which is now called Heraclea.*

417. RULE.—Relative Pronoun.

The Relative agrees with its antecedent

- 1) In *gender, number, and person*, but its *case* depends upon the construction of the relative clause itself, e. g.:

Οὗτοι, οὓς ἄρτι ἔλεγον, σοφώτατοί εἰσιν. | *These whom I just mentioned are the wisest.*

- 2) Sometimes also in *case*, when it would otherwise be in the accusative, while its antecedent is in the genitive or dative, e. g.:

Αἴγισθος τούτων ἥρχεν, ὃν σὺ λέγεις. | *Aegisthus commanded these whom you mention.*

[H. 503, 808 : C. 522, 526 : S. 150, 151.]

REM.—Here *ὃν*, which is the object of *λέγεις*, would be regularly in the accusative, but is assimilated to the genitive to agree with *τούτων*.

418. The common position for the relative clause in Greek is directly after the antecedent, though one or more words are not unfrequently allowed to intervene.

419. The antecedent of the relative is often omitted, especially when it is a demonstrative, e. g.:

**Ο δὴ ἔγραψα, δῆλον ἦν.* | *What (that which) I wrote was evident.*

REM.—Here *ὁ* is the relative, and is the object of *ἔγραψα*; its omitted antecedent is the subject of *ἦν*.

420. VOCABULARY.

<i>Άδείμαντος, οὐ, ὁ, Adimantus,</i>	nians over the Persians,
brother of Plato.	B. C. 490.
<i>'Εν, in, at.</i>	<i>Μιλτιάδης, οὐ, ὁ, Miltiades,</i>
<i>Κίμων, ωνος, ὁ, Cimon, father</i>	Athenian commander at
<i>of Miltiades.</i>	Marathon.
<i>Λίθος, οὐ, ὁ, sometimes ἥ,</i>	<i>Πάρειμι (παρά, near, and εἰμί;</i>
<i>stone, rock.</i>	<i>see 276), to be present.</i>
<i>Μαγνῆτις, ὁδος, ἥ (106), mag-</i>	<i>Ποῖος, ποία, ποῖον, what? of</i>
<i>net.</i>	<i>what sort or kind?</i>
<i>Μαραθών, ὄνος, ἥ, Marathon,</i>	<i>Σιδηρός, οὐ, ὁ, iron.</i>
plain in Attica, celebrated	
for the victory of the Athe-	<i>Όφελέω, ἥσω, ησα, ηκα, ημα,</i>
	<i>ἥθην, to benefit.</i>

421. EXERCISES.

I.

1. *Ταῦτα σὺ λέγεις.* 2. *Πάντες ἐπαινοῦμεν ἢ σὺ λέγεις.* 3. *Ταῦτ' ἔστιν ἢ ἔγώ ὑμῶν δέομαι.* 4. *Φίλιππος ἐπιστολὴν ἐπεμψεν.* 5. *"Εχω τὴν ἐπιστολὴν ἣν ἐπεμψε Φίλιππος.* 6. *Τὴν λίθον μαγνῆτιν καλοῦσιν.* 7. *'Η λίθος, ἣν μαγνῆτιν καλοῦσιν, ἄγει τὸν σιδηρον.* 8. *Ποιῶ ἔστιν ἢ ήμᾶς ὡφελεῖ;* 9. *Πάρεστιν Ἀδείμαντος, οὐ ἀδελφός ἔστι Πλάτων.*

II.

1. What are you doing? 2. I am reading the book which you gave me. 3. Miltiades, who conquered the Persians at Marathon, was the son of Cimon.

LESSON LXXXVIII.

Sentence as Object of Predicate.

422. A sentence, whether declarative, interrogative, or imperative, may be used in direct quotation as the object of the predicate of a new sentence. It is then introduced without change, e. g.:

<i>Eἰπε· Τὸν ἄνδρα ὄρω.</i>	<i>He said: "I see the man."</i>
<i>Eἰπε· Τί πράττεις;</i>	<i>He said: "What are you doing?"</i>
<i>Eἰπε· Γράφε τὴν ἐπιστολήν.</i>	<i>He said: "Write the letter."</i>

423. In indirect quotation a sentence may become the object of the predicate in a new sentence:

- 1) If *declarative*, by taking the form of the Accusative with the Infinitive, or by taking *ὅτι* or *ὡς* with the finite verb, e. g. :

<i>'Ο ἀγαθὸς ἀνὴρ εὐδαιμων ἔστιν.</i>	<i>The good man is prosperous.</i>
<i>Tὸν ἀγαθὸν ἄνδρα εὐδαιμονα εἶναι φημι.</i>	<i>I say that the good man is prosperous.</i>
<i>Οὗτοι ἔλεγον ὅτι Κῦρος τέλινηκεν.</i>	<i>These said that Cyrus had died.</i>

- 2) If *interrogative*, either without any change, or by changing the *direct* interrogative word to the *indirect*,* as *τίς* (*who?*) to

* The indirect interrogative is in most instances formed from the direct, by prefixing *δ*, as *πότε*, *δπότε*; *ποῦ*, *δποῦ*, &c.

ὅστις; τι to ὅ τι; πότε (*when?*) to ὅπότε;
ποῦ (*where?*) to ὅπου, e. g.:

Tίς ἔστιν ὁ διδάσκαλος;	Who is the teacher?
Ἐρήσομαι τίς ἔστιν ὁ διδά- σκαλος.	I will ask who is the teacher.
Ἐρήσομαι ὅστις ἔστιν ὁ δι- δάσκαλος.	I will ask who is the teacher.

3) If *imperative*, by changing the verb to the infinitive, e. g.:

Mὴ γάμει.	Do not marry.
Ἐλεγόν σοι μὴ γαμεῖν.	I told you not to marry.

Use of Moods.

424. In regard to the use of moods in declarative sentences, introduced by *ὅτι* or *ὡς*, and in interrogative sentences in indirect discourse, it may be observed,

- 1) That after the *leading* tenses, there is no change of mood, as in the above examples.
- 2) That after the *historical* tenses, the optative is generally used, though sometimes the indicative is retained, e. g.:

"Ἐγνωσαν ὅτι κενὸς ὁ φό- βος εἴη.	They knew that the fear was groundless.
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REM.—Here the indicative *ἦν* is changed to the optative *εἴη*, because it is made dependent upon a historical tense, *ἐγνωσαν*.

425. VOCABULARY.

Εἶπον, εἰ, 2 Aor. of εἴπω (not used), I said.	Ἐρωτάω, ἡσω, to ask, ask a question.
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Θέω, θεύσομαι (<i>defective</i>), <i>to run.</i>	"Ολβίος, ἀ, οὐ, <i>happy, blessed.</i>
Κλέανδρος, οὐ, ὁ, <i>Cleander, a Spartan.</i>	Χρή, <i>Fut. χρήσει (impers.), it is necessary, one ought.</i>

426. EXERCISES.

I.

1. Ὁρθῶς λέγετε. 2. Εἰπε Κλέανδρος. 3. Εἰπεν· Τιμὴν ἡγεμόνας δώσω. 4. Κλέανδρος τῷ Ξενοφῶντι λέγει. *Mή ποιήσῃς ταῦτα.* 5. Τί χρὴ λέγειν; 6. Τιμᾶς ἐρωτήσω, Τί χρὴ λέγειν. 7. Λεγέτω, τί ἔσται τοῖς στρατιώταις. 8. *Mή θεῖτε.* 9. Οἱ Ἑλληνες ἐβόων ἀλλήλοις μὴ θεῖν. 10. Νομίζω ὑμᾶς ἐμοὶ εἶναι πατρίδα. 11. Κροῖσος ἐνόμιζεν ἑαυτὸν εἶναι πάντων ὀλβιώτατον.

II.

1. The boy said, "Give me a book." 2. I said, "I will give you a book." 3. Your father thinks this a very useful book. 4. It is necessary to read good books.

LESSON LXXXIX.

Adverbial Attributive Sentences.—Place, Time.

427. Sentences may be used to express some attribute of the action or event denoted by the predicate; and may then be called *adverbial attributive sentences.*

428. Sentences used as *adverbial attributives* of place, are generally introduced by adverbs of place;

as, *οὐ*, *where*, *ὅπου*, *where*, &c. Frequently this adverb has a correlative in the principal member of the sentence, as *ὅπου*—*ἐνταῦθα*, e. g.:

<i>"Οπου παιδές εἰσιν, ἐνταῦθ'</i>	<i>Where there are children,</i>
<i>ἀνάγκη πολλὰς εἶναι βου-</i>	<i>there must be many de-</i>
<i>λήσεις.</i>	<i>sires.</i>

REM.—The learner will observe that the assertion is, that *there must be many desires* (*where?*) *where there are children*. The clause beginning with *ὅπου* is therefore in effect an *adverb of place*.

429. Sentences used to denote the *adverbial attribute* of time, are generally introduced by adverbs of time, as *ὅτε*, *when*; sometimes with a correlative in the principal member, as *ὅτε*—*τότε*.

<i>'Αμφιάραος, ὅτε ἐπὶ Θήβας</i>	<i>Amphiaraus, when he</i>
<i>ἐστράτευσε, πλεῖστον ἐκ-</i>	<i>fought against Thebes,</i>

τήσατο ἔπαινον. *obtained great praise.*

<i>"Οτε τὸ ἥαρ ἥλθε, τότε τὰ</i>	<i>the flowers bloom.</i>
<i>ἄνθη θάλλει.</i>	

Use of Moods in Temporal and Local Clauses.

430. Subordinate clauses used to express *place* and *time*, generally take the verb in the indicative mood. We must notice, however, the following important exceptions :

- 1) The compounds of *ἄν*, as *ὅταν* (*ὅτε* and *ἄν*), *ὅπόταν* (*ὅπότε* and *ἄν*), *ἔπειδάν* (*ἔπειδή* and *ἄν*), &c., and adverbs of place with *ἄν*, as *οὐ* *ἄν*, require the *Subjunctive*, e. g.:

<i>'Επειδὰν ἄπαντα ἀκούσητε,</i>	<i>When you have heard all,</i>
<i>κρίνατε.</i>	<i>judge.</i>

2) Clauses introduced by *πρίν* generally take the infinitive, e. g.:

'Αριαῖος Χειρίσοφος πρίν τινα αἰσθέσθαι τῶν πολεμίων.	<i>Chirisophus goes up before any one of the enemy perceives it.</i>
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431. VOCABULARY.

'Αριαῖος, οὐ, ὁ, <i>Ariaeus</i> , commander under Cyrus.	"Οδε, ἥδε, τόδε (<i>see</i> 176), <i>this, this which follows.</i>
'Αχάριστος, ον, <i>ungrateful.</i>	Οὔκησις, εως, ἡ, <i>abode, dwelling.</i>
Διαβάλλω (<i>διά and βάλλω</i>), βαλῶ, 2 A. ἔβαλον, βέβλητα, ημαι, ἥθην, <i>to slander, accuse.</i>	"Οπου, <i>where.</i>
'Ενοικέω (<i>ἐν and οἰκέω</i>), ἕσω, ἐνώκησα, <i>to dwell, inhabit.</i>	Πρόξενος, ον, ὁ, <i>Proxenus, Grecian commander under the younger Cyrus.</i>
'Επει, <i>when, after.</i>	Συνοικία, ας, ἡ, <i>house for several families, lodging-house.</i>
	Τισσαφέρνης, εος, ὁ, <i>Tissaphernes, Persian satrap.</i>

432. EXERCISES.

I.

1. 'Ετελεύτησε Δαρεῖος.
2. 'Επεὶ ἐτελεύτησε Δαρεῖος, Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν.
3. "Οπου εἶς ἐνοικεῖ, οἰκίαν καλοῦμεν.
4. "Οπου πολλοὶ μίαν οἰκησιν ἔχουσι, συνοικίαν καλοῦμεν.
5. Πρόξενος εἶπεν, Αὐτός εἴμι δὲ ζητεῖς.
6. 'Ο ἄνθρωπος εἶπεν, "Επεμψέ με 'Αριαῖος.
7. 'Επεὶ Πρόξενος εἶπεν, ὅτι αὐτός εἴμι δὲ ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. "Επεμψέ με 'Αριαῖος.
8. Πονηρός ἐστι πᾶς ἀχάριστος ἄνθρωπος.

II.

1. When did the Athenians conquer the Persians?
2. The Athenians conquered the Persians at

Marathon, when Darius was king. 3. Where there are good laws, there are good citizens.

LESSON XC.

Adverbial Attributive Sentences.—Cause, Manner, Condition.

433. Sentences used to assign a cause or reason for an action or event denoted by the principal verb, are called *causal clauses*. They are usually introduced either by a pure causal conjunction, as ὅτι, διότε, or by ἐπεί, ἐπειδή, ὅτε, ὅπότε, ως, which have reference both to *cause* and *time*, e.g.:

Toὺς παῖδας ζηλῶ, ὅτι νεώ- | *I envy the children, be-*
τεροί εἰσιν. *cause they are younger.*

434. Attributive sentences of *manner* sometimes take the form of a comparison, and sometimes indicate the manner or character of an action or event by giving its *results* or *consequences*, e.g.:

<p>"Ωςπερ φρονοῦμεν, οὕτω λέγομεν.</p> <p>Οὕτως ἀγνωμόνως ἔχετε, ωστε διὰ τούτων ἐλπί- ζετε;</p>	<p><i>As we think, so we speak.</i></p> <p><i>Are you so senseless as to hope that by these means? &c.</i></p>
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435. Clauses denoting consequence or result are introduced by ὥστε or ως, and generally take the *infinitive* mood; though the finite verb is sometimes used, especially when the *fact itself* is to be made emphatic, as in the second of the above examples.

436. Conditional sentences are of four kinds :

- 1) Those which assume the condition, e. g. :

Eἰ τι ἔχει, δίδωσιν. | *If he has any thing, he gives it, or is giving it.*

REM.—Here assuming that he has something, we affirm that he gives it.

- 2) Those which represent the condition as a *present uncertainty*, i. e. as one which at the present moment may or may not be realized, e. g. :

'Εάν τι ἔχῃ, δώσει. | *If he has any thing, he will give it.*

- 3) Those which represent the condition as a *mere possibility*, i. e. as one which has not yet been realized, but may or may not be at some future time, e. g. :

Eἰ τι ἔχοι, διδοίη ἄν. | *If he should have any thing, he would give it.*

- 4) Those which represent the condition as an *impossibility*, i. e. as one which has not been realized, and never can be, e. g. :

Eἰ τι εἶχεν, ἐδίδου ἄν. | *If he had any thing, he would give it.*

Eἰ τι ἔσχεν, ἐδώκεν ἄν. | *If he had had any thing, he would have given it.*

REM.—In both these examples, the condition relates to a definite time—the former to the present, the latter to the past; and is represented then as not realized.

437. In regard to the use of moods in conditional sentences, it may be observed,

- 1) That the *condition* is expressed in the *first* of

the above forms by *εἰ* with the *indicative*, in the *second* by *ἔάν* with the *subjunctive*, in the *third* by *εἰ* with the *optative*, and in the *fourth* by *εἰ* with the *indicative*, the *imperfect* for present time and the *aorist* for past time.

- 2) That the *consequence* is expressed in the *first* and *second* by the *indicative*, sometimes by the *imperative*, in the *third* by *ἄν* with the *optative*, and in the *fourth* by *ἄν* with the *indicative*, the *imperfect* for present time and the *aorist* for past time.

438. VOCABULARY.

'Αδικέω, <i>ήσω</i> , <i>to do wrong</i> , <i>to injure</i> .	Θάνατος, <i>οὐ</i> , <i>ὅ</i> , <i>death</i> .
*Αν (<i>particle</i>), denoting uncertainty, possibility. (See 436.)	Καί, <i>and</i> , <i>also</i> .
*Απαλλάγή, <i>ῆσ</i> , <i>ἵ</i> , <i>escape</i> , <i>escape from</i> .	Οὕτως (<i>before consonants generally οὕτω</i>), <i>thus</i> , <i>so</i> .
*Εάν (<i>particle</i>), <i>if</i> .	Πολυμαθής, <i>έσ</i> , <i>having much learning</i> , <i>very learned</i> .
Εἰ, <i>if</i> .	Πυκτεύω, <i>σω</i> , <i>to box</i> .
*Επειδή, <i>since</i> , <i>when</i> .	Φιλομαθής, <i>έσ</i> , <i>fond of learning</i> .
*Ἐργον, <i>οὐ</i> , <i>τό</i> , <i>work</i> , <i>deed</i> , <i>business</i> , <i>duty</i> .	Φρονέω, <i>ήσω</i> , <i>to think</i> , <i>have in mind</i> .
*Ἐρμαιον, <i>οὐ</i> , <i>τό</i> , <i>favor</i> , <i>privilege</i> , <i>good luck</i> .	*Ωςπερ, <i>as</i> , <i>just as</i> .

439. EXERCISES.

I.

1. Χειρίσοφος ἡγείσθω, ἐπειδὴ Λακεδαιμόνιός ἔστιν.
2. Θαυμάζομεν ὅτι οἱ φιλόσοφοι οὐ τιμῶνται. 3. Εἰ θνητὸς εῖ, θνητὰ καὶ φρόνει. 4. Εἴ θεοὶ εἰσίν, ἔστι καὶ

ἔργα θεῶν. 5. Ἐὰν ἡς φιλομαθής, ἔσῃ πολυμαθής.
 6. Εἰ τοῦτο ποιήσαις, ἀδικήσαις ἄν. 7. Εἰ ἦν ὁ θάνατος τοῦ παντὸς ἀπαλλαγή, ἔρμαιον ἄν ἦν τοῖς κακοῖς.
 8. "Ωςπέρ οἱ βάρβαροι πυκτεύουσιν, οὕτω πολεμεῖτε Φιλίππω.

II.

1. Always speak as you think. 2. We honor the general, because he is brave. 3. We shall honor him, if he is brave. 4. If you say that, you speak the truth. 5. If you say that, you will speak the truth.

SECTION II.

COMPLEX SENTENCES—ABRIDGED.

LESSON XCI.

Principal Elements, Abridged.—Modifiers of Subject, Abridged.

440. An infinitive sentence used as subject or predicate, may have its own subject omitted when it expresses a general truth, or when its subject may be easily supplied, e. g.:

Tὸ ἐπιτιμᾶν ῥάδιόν ἔστιν. | To find fault is easy.

REM. 1.—Here *ἐπιτιμᾶν* is the subject, but its own subject is omitted, because, the truth being a general one, any subject may be supplied: thus, *that you, I, any one, should find fault* is easy.

REM. 2.—The infinitive used substantively, whether with or without a subject, sometimes takes the article, as in the above example, *τὸ ἐπιτιμᾶν*, and sometimes omits it.

441. The relative clause, whether modifying the subject or any other noun, may be abridged by dropping the relative, and sometimes also the copula, and retaining the attribute.

442. When a relative clause is thus abridged, the attribute may be expressed,

1) By a *participle* agreeing with the antecedent of the omitted relative. This occurs when the predicate of the relative clause would have been expressed by a *verb*, e. g.:

'Ο ταῦτα ἔχων, πλούτεῖ. | *He who has these things is rich.*

2) By an *adjective* agreeing with the antecedent of the omitted relative. This occurs when the predicate would have been expressed by an *adjective* and the copula *εἰμί*, e. g.:

'Ησαν κῶμαι πολλὰ πλήρεις πολλῶν ἀγαθῶν. | *There were many villages (which were) full of many good things.*

3) By a *noun* in apposition with the antecedent of the omitted relative. This occurs when the predicate would have been expressed by a *noun* and the copula *εἰμί*, e. g.:

Κροῖσος, ὁ Λυδῶν βασιλεὺς, ἐπλούτει. | *Croesus, (who was) the king of the Lydians, was rich.*

REM.—Combining the above with article 316, we have the following

443. RULE.—*Modifying Nouns.*

A noun modifying the meaning of another noun, is put,

1) In the same case as that noun, when it denotes the same person or thing, e. g.:

Κροῖσος, ὁ βασιλεύς. | *Croesus, the king.*

2) In the genitive, when it denotes a different person or thing, e. g.:

Ο Λυδῶν βασιλεύς. | *The king of the Lydians.*

[H. 499, 558 : C. 331, 382 : S. 136, 173.]

444. VOCABULARY.

Καλῶς, *well, nobly.*

Μακεδών, *όνος, ὁ, Macedonian.*

Νοσέω, *ήσω, to be sick, be ill.*

Προδίδωμι (*πρό and δίδωμι, 268*), *to betray.*

Ὑγιαίνω, *ὑγιανῶ, ὑγιάνα, to be well, be in health.*

"Ων, *οὐσα, ὅν (276), being.*

445. EXERCISES.

I.

1. *Αἰσχρόν ἔστι προδοῦναι τοὺς εὐεργέτας.* 2. *Tὸ ὑγιαίνειν ἀγαθόν ἔστιν.* 3. *Tὸ νοσεῖν κακόν ἔστιν.* 4. *Tὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω.* 5. *Ἡδύ ἔστι τὸ ἔχειν χρήματα.* 6. *Oὐχ ἡδὺ πολλοὺς ἔχθροὺς ἔχειν.* 7. *Βαρβάροις δουλεύσομεν;* 8. *"Ελληνες ὅντες βαρβάροις δουλεύσομεν;* 9. *Φίλιππος, ὁ Μακεδόνων βασιλεύς, ἔγραψε τοῖς Αθηναίοις.* 10. *"Ομῆρος τοὺς πολεμήσαντας ἐνεκωμίασεν.* 11. *"Ομῆρος καλῶς τοὺς πολεμήσαντας τοῖς βαρβάροις ἐνεκωμίασεν.*

II.

1. Miltiades, the Athenian general, conquered Darius the king of the Persians. 2. We love those who love us. 3. Let us love those who hate us. 4. It is pleasant to have friends.

LESSON XCII.

Modifiers of Predicate, Abridged.

446. When the subject of an infinitive sentence used as object is the same person or thing as that of the verb on which it depends, it is omitted, e. g. :

'Ομολογῶ ἀδίκεῖν. | *I confess that I do wrong.*

REM.—Here *ἀδίκεῖν* is the direct object of *όμολογῶ*. Its subject *ἐμέ* is omitted, because it is the same person as the subject of *όμολογῶ*, i. e. *έγώ*, implied in the termination of the verb.

447. When the subject of the infinitive is thus omitted, any predicate noun or adjective after the infinitive is attracted into the nominative to agree with the subject of the principal verb, e. g. :

Νομίζω οὐδὲν χείρων εἶναι | *I think that I am not at τῶν ἄλλων.* | *all worse than the others.*

448. An attributive sentence of *time, cause, manner, condition, &c.*, may be abridged,

1) When its subject is some person or thing mentioned in the principal clause, by dropping the subject, and generally the connective, and retaining the predicate in the form either of a *participle* or of a *noun* or *adjective*, with or without *ὁν* (*οὗσα, ὅν*), in agreement with that noun in the principal clause, e. g. :

<i>Κῦρος συλλέξας στράτευμα ἐπολιόρκει τὴν πόλιν.</i>	<i>Cyrus having collected (i. e. when he had col- lected) an army, be- sieged the city.</i>
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Κύρος ἔτι παῖς ὡν πάντων κράτιστος ἐνομίζετο. | *Cyrus while still a boy was thought the best of all.*

2) When the subject is some person or thing not mentioned in the principal clause, by dropping the connective and putting the subject in the genitive, and changing the verb to the participle in agreement with it. This construction is called the *Genitive Absolute*, e. g.:

Περικλέους ἡγουμένου, κα- | *While Pericles led, the λὰ ἔργα ἀπεδείχαντο οἱ* | *Athenians exhibited no-
Ἀθηναῖοι.* | *noble deeds.*

449. RULE.—*Agreement of Participles.*

Participles, like adjectives (315), agree in *gender*, *number*, and *case*, with the nouns to which they belong. (See examples above.)

[H. 498 : C. 444 : S. 137.]

450. RULE.—*Genitive Absolute.*

A noun and a participle standing grammatically independent of the rest of the sentence, are put in the Genitive Absolute. (See above example.)

[H. 790 : C. 638 : S. 192.]

451. Comparisons of inequality take two different constructions :

1) The connective *ἢ* may be used ; and then the following noun is generally in the same case as the corresponding noun before *ἢ*, e. g. :

Μετέζων εἰλ ḥ ἐγώ. | *You are taller than I.*

2) The connective may be omitted ; and then the following noun is put in the genitive, e. g. :

Μείζων ἐμοῦ εἰ. | *You are taller than I.*

452. RULE.—*Comparison.*

The comparative degree is followed,

- 1) Without *ἢ* by the genitive.
- 2) With *ἢ* by the case of the corresponding noun before it. (See examples above.)

[H. 660 : C. 351 : S. 186.]

453. VOCABULARY.

Βούλομαι, βουλήσομαι, βεβού- λημαι, ἐβουλήθην or ἡβου- λήθην (<i>Depon.</i>), to be will- ing, wish, desire.	Πορθέω, ήσω, to destroy, plun- der.
Ἐλεύθερος, ἄ, ov, free.	Σώζω, σώσω, ἔσωσα, σέσωκα, σέσωσμαι, ἔσώθην, to save, preserve.
Πρέπω, πρέψω, ἐπρεψα, to be be- coming, to suit.	Ὑγίεια, ας, ἥ, health.

454. EXERCISES.

I.

1. *Βούλομαι ἀληθεύειν.* 2. 'Ο δῆμος οὐ βούλεται
αὐτὸς δουλεύειν. 3. 'Ο δῆμος βούλεται ἐλεύθερος εἶναι.
4. Θεός ἐστιν ὁ σώζων τὰ πάντα. 5. Λέγεται τοὺς
θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι. 6. 'Ο κάλλιστος
κόσμος τῷ νικᾶν πρέπει. 7. 'Ο Εενοφῶν ἐνόμιζε τὸν
κάλλιστον κόσμον τῷ νικᾶν πρέπειν. 8. "Ελλην ὁν
"Ελληνας ἀδικεῖ. 9. Δίκαια λέγοντες πολλοὶ ἀδικα ποι-
οῦσιν. 10. Τί ἐστι μεῖζον ἀγαθὸν ἀνθρώποις ὑγιείας ;

II.

1. He thinks he is wise. 2. We think he is wise.
3. You think you are wise. 4. We think you are wise. 5. What is better than virtue?

CHAPTER III.

COMPOUND SENTENCES.

SECTION I.

COMPOUND SENTENCES—UNABRIDGED.

LESSON XCIII.

Classes of Compound Sentences.

455. A compound sentence is one which consists of two or more independent, though related, sentences.

REM.—The sentences, thus united, may themselves be either simple, complex, or compound.

456. Compound sentences may be divided into three classes, viz. :

1) *Copulative* sentences; in which two or more thoughts are presented in harmony with each other, e. g.:

<i>Πρεσβεύετε.</i>	<i>You send ambassadors.</i>
<i>Κατηγορεῖτε.</i>	<i>You make accusation.</i>
<i>Πρεσβεύετε καὶ κατηγορεῖτε.</i>	<i>You send ambassadors and make accusation.</i>

2) *Disjunctive* sentences; in which a choice between two or more thoughts is offered, e. g. :

ἢ σιγὴν ἔχε. | Either say something better than silence, or keep silence.

3) *Adversative* sentences ; in which the thoughts stand opposed to each other, e. g. :

Λέγεις μὲν εὖ, πράττεις δὲ οὐδέν. | You speak well, but you do nothing.

457. Copulative clauses may be connected by *kai*, *τέ*, or *οὐτε*.

REM.—*Kai* is the most common, and may be used as the affirmative connective in all cases, unless the preceding member is more important than that which follows : *τέ*, which is an enclitic and seldom used in prose, indicates a more intimate relationship, and may be used when the second member represents something as belonging to the first, or derived from it, &c. *Oūtē* (*οὐ* and *τέ*) has the force of *and not*.

458. Frequently a connective appears in both clauses ; thus we find the following correlatives : *kai*—*καὶ*; *τέ*—*τέ*; *τέ*—*καὶ*; *οὐτε*—*οὐτε*, e. g. :

Ορθῶς τε λέγετε, καὶ ἐγὼ τῷ νόμῳ πείσομαι. | You speak well, and I will obey the law.

459. Disjunctive sentences usually employ the connective *ἢ* or the correlatives *ἢ*—*ἢ*.

460. The most common adversative particle is *δέ*, generally with the correlative *μέν* ; the strongest is *ἀλλά*.

461. The article is often used with the correlatives *μέν* and *δέ*, as follows :

<i>Ο μέν — ο δέ.</i>	<i>The one — the other.</i>
<i>Oi μέν — oi δέ.</i>	<i>Some — others.</i>

462. VOCABULARY.

Ἄλλά, <i>but.</i>	Μισθοδότης, <i>ou, ὁ, paymaster.</i>
Δέ, <i>but, and, correlative of μέν.</i>	Οπισθοφυλάκεω, <i>ἡσω, to guard or command the rear.</i>
*Ἐμπεδόω, <i>ώσω, to observe, keep inviolate.</i>	*Ορκος, <i>ou, ὁ, oath.</i>
Δύο, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἔλυθην, <i>to violate, break.</i>	Οὔτε, <i>neither; οὔτε—οὔτε, neither—nor.</i>
Μέν, <i>indeed, on the one hand;</i> often omitted in translating.	Τέ (enclitic), <i>and; τὲ καὶ ογτέ—καί, both—and.</i>

463. EXERCISES.

I.

1. *Εὖ λέγετε.* 2. *Ποιήσω ταῦτα.* 3. *Εὖ λέγετε καὶ ποιήσω ταῦτα.* 4. *Εὖ τε λέγετε καὶ ποιήσω ταῦτα.* 5. *'Ο μὲν φιλεῖ, ὁ δὲ φιλεῖται.* 6. *'Ηγεῖτο μὲν Χειρίσοφος, ὡπισθοφυλάκει δὲ Ξενοφῶν.* 7. *'Ημεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν Θεῶν ὅρκους, οἱ δὲ πολέμιοι τὰς σπονδὰς λελύκασιν.* 8. *Οὔτε ἡμεῖς ἔτι Κύρου στρατιῶται, οὔτε ἐκεῦνος ἡμῖν ἔτι μισθοδότης.*

II.

1. The boy is playing. 2. The girl is writing a letter to her mother. 3. The boy is playing, and the girl is writing a letter to her mother. 4. The boy is playing, but the girl is writing a letter to her mother.

SECTION II.

COMPOUND SENTENCES—ABRIDGED.

LESSON XCIV.

Compound Elements.—Subjects, United.—Predicates, United.

464. The several members of a compound sentence frequently differ from each other only in their *subjects*, and then these subjects are generally united, and the other elements appear but once, though in such a form as to agree with the compound subject, e. g.:

<i>Κριτίας Σωκράτει ώμιλει.</i>	<i>Critias associated with Socrates.</i>
<i>Αλκιβιάδης Σωκράτει ώμιλει.</i>	<i>Alcibiades associated with Socrates.</i>
<i>Πλάτων Σωκράτει ώμιλει.</i>	<i>Plato associated with Socrates.</i>
<i>Κριτίας καὶ Αλκιβιάδης Σωκράτει ώμιλείτην.</i>	<i>Critias and Alcibiades associated with Socrates.</i>
<i>Κριτίας καὶ Αλκιβιάδης καὶ Πλάτων Σωκράτει ώμιλουν.</i>	<i>Critias, Alcibiades, and Plato associated with Socrates.</i>

REM.—Here, it will be observed, the predicates of the three simple sentences are all in the singular, but when the first two sentences are united the predicate is changed to the dual, and when all three are united, to the plural.

465. RULE.—*Agreement, Number.*

The predicate generally agrees in number with its compound subject, as in the above examples, though the plural is often used for the dual when two singular subjects are united.

[H. 511 : C. 544 : S. 157, 3.]

466. RULE.—*Agreement, Person.*

The verb must agree in person with the compound subject, unless the various members are of different persons, in which case it takes the first person in preference to the second, and the second in preference to the third, e. g. :

'Τμεῖς καὶ ἐγὼ τὰδε λέγομεν. | You and I say this.

[H. 511 : C. 544 : S. 157, 3.]

467. When the subjects are of different genders, any predicate-adjective in the plural generally takes the gender of one of the subjects, preferring the *mascu-line* to the *feminine* and the *feminine* to the *neuter*; unless the subjects denote things without life, in which case it is usually neuter, with the copula in the singular, e. g. :

Καὶ ή γυνὴ καὶ ὁ ἄνθρωπος ἀγαθοί εἰσιν. | Both the woman and the man are good.

Πόλεμος καὶ στάσις ὀδεύονται ταῖς πόλεσίν ἐστιν. | War and sedition are destructive (things) to cities.

REM.—Sometimes the predicate, whether verb or adjective, agrees with one of the subjects, and is understood with the rest, e. g. : *Σύ τε Ἑλλην εἶ καὶ ἡμεῖς,* Both you and we are Greeks.

468. The several members of a compound sentence frequently differ only in their *predicates*, and then these predicates are united, while the other elements appear but once, e. g. :

<i>Κύρος τὸν ἀδελφὸν παίει.</i>	<i>Cyrus strikes his brother.</i>
<i>Κύρος τὸν ἀδελφὸν τιτρώσκει.</i>	<i>Cyrus wounds his brother.</i>
<i>Κύρος τὸν ἀδελφὸν παίει καὶ τιτρώσκει.</i>	<i>Cyrus strikes and wounds his brother.</i>

REM. 1.—When the modifiers of the several predicates are not the same, they must be associated with their respective predicates, e. g.: 'Ο Δαρεῖος ἀδικεῖ τὴν πόλιν καὶ ποιεῖ πόλεμον, *Darius is injuring the city and making war.*

REM. 2.—If the predicate is expressed by a copula and attribute separately, the copula being the same in the several members, we have only to unite the attributes, e. g.: "Ατολμος εἰ καὶ μαλάκος, *You are cowardly and effeminate.*

469. VOCABULARY.

<i>Βασίλειον, ου, τό</i> (common in plur.), <i>palace.</i>	<i>Πλεῦστος, η, ον</i> (<i>superl. of πολύς</i>), <i>most, very many.</i>
<i>Κριτίας, ου, ὁ, Critias</i> , one of the thirty tyrants of Athens.	<i>Πλήρης, ες, full</i> , <i>full of, abounding in.</i>
<i>Μένων, ωνος, ὁ, Menon</i> , commander under the younger Cyrus.	<i>Πολιτικός, ἡ, ὅν, constitutional, political.</i>

470. EXERCISES.

I.

1. *Κριτίας πλεῦστα κακὰ ἐποίησεν.* 2. *Ἀλκιβιάδης πλεῦστα κακὰ ἐποίησεν.* 3. *Κριτίας καὶ Ἀλκιβιάδης πλεῦστα κακὰ ἐποιησάτην.* 4. *Σωκράτης σοφὸς ἦν.* 5. *Πλάτων σοφὸς ἦν.* 6. *Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν.* 7. *Ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἀ ἐκεῦνος ἐθήρευεν.* 8. *Λυκοῦργον θαυμάζομεν.* 9. *Λυκοῦργον τιμῶμεν.* 10. *Λυκοῦργον θαυμάζομεν καὶ τιμῶμεν.* 11. *Πρόξενος καὶ Μένων εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἥμέτεροι δὲ*

στρατηγοί. 12. *Τοῦτο ποιεῖν οὔτε πολιτικὸν οὔτε δίκαιόν ἔστιν.* 13. *Ο Φίλιππος οὔτε ἀδικεῖ τὴν πόλιν οὔτε ποιεῖ πόλεμον.*

II.

1. My brothers admire this beautiful city.
 2. My father admires this beautiful city.
 3. Both my father and my brothers admire this beautiful city.
 4. We love our parents.
 5. We both love and honor our parents.
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LESSON XCV.

Compound Elements.—Modifiers of Subject, United.
—Modifiers of Predicate, United.—Elements Common to Different Members.

471. The several members of a compound sentence frequently differ only in the *modifiers* of their *subjects*; and then these modifiers may be united, and the other elements of the sentence appear but once, e. g.:

<i>Μένων ὑμέτερος εὐεργέτης</i>	<i>Menon your benefactor is honored.</i>
<i>τιμᾶται.</i>	
<i>Μένων ὑμέτερος στρατηγὸς</i>	<i>Menon our general is honored.</i>
<i>τιμᾶται.</i>	
<i>Μένων ὑμέτερος μὲν εὐεργέτης, ὑμέτερος δὲ στρατηγὸς</i>	<i>Menon, your benefactor but our general, is honored.</i>
<i>τιμᾶται.</i>	

472. The several members of a compound sentence sometimes differ only in the *objects* of their

predicates; and then these objects may be united, and the other elements of the sentence appear but once, e. g.:

$\text{Τὴν πόλιν καὶ τὴν ἄκραν}$ φυλάττομεν.	<i>We are guarding the city and the citadel.</i>
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473. The several members of a compound sentence sometimes differ from each other only in the *attributes* of their *predicates*; and then these attributes may be united, and the other elements appear but once, e. g.:

$\text{'Ο Κῦρος ἐπολιόρκει Μίλη-}$ $\text{τον κατὰ γῆν καὶ κατὰ}$ θάλασσαν.	<i>Cyrus besieged Miletus by land and sea.</i>
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474. The several members of a compound sentence sometimes differ from each other in two or more of their elements, and still have one or more in common. When this is the case, the parts which are common to the several members appear in one of them, but are usually omitted in the rest, e. g.:

$\text{'Η οἰκία χειμῶνος μὲν εὐή-}$ $\text{λίος ἔστω, τοῦ δὲ θέρους}$ εὔσκιος.	<i>In winter let your house have the sun, in sum- mer the shade.</i>
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REM.—Here, it will be observed, the common elements, $\dot{\eta}$ *oikia* and $\dot{\epsilon}\sigma\tau\omega$, appear but once, while all the other parts retain their positions in their respective members.

475. VOCABULARY.

$\Gammaῆ, \gammaῆς, \dot{\eta},$ *land, earth.*

$\Delta\epsilon\sigma\pi\acute{o}t\eta\varsigma, \sigma\nu, \dot{\delta},$ *despot, ruler,*
master, lord.

$\Theta\acute{a}lāttā$ (*or ασσα*), $\eta\varsigma, \dot{\eta},$
sea.

Κatá (*prep. with accus.*), *on,*

<i>through, by; κατὰ γῆν, by</i>	<i>Σύμμαχος, οὐ, δί, ally, auxil-</i>
<i>land.</i>	<i>iary.</i>
<i>Προσκύνέω (πρός and κυνέω),</i>	<i>Τιμή, ἡς, ἡ, honor, esteem.</i>
<i>ἵσω, to worship, adore.</i>	

476. EXERCISES.

I.

1. Ἐνταῦθα ἦν παράδεισος μέγας. 2. Ἐνταῦθα ἦν παράδεισος καλός. 3. Ἐνταῦθα ἦν παράδεισος μέγας καὶ καλός. 4. Πρόξενος καὶ Μένων, ὑμέτεροι μὲν εὐεργέται, ὑμέτεροι δὲ στρατηγοί, ἐν μεγάλῃ τιμῇ εἰσιν. 5. Οὐδένα δεσπότην προσκυνοῦμεν. 6. Τοὺς θεοὺς προσκυνοῦμεν. 7. Οὐδένα δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνοῦμεν. 8. Τίνα χρόνον ἢ τίνα καιρὸν ζητεῖτε; 9. Ἐνίκων οἱ ὑμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. 10. Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους.

II.

1. Philip, the king of the Macedonians, conquered the Athenians. 2. Philip, the father of Alexander, conquered the Athenians. 3. Philip, the king of the Macedonians and the father of Alexander, conquered the Athenians.

LESSON XCVI.

Classification of Sentences.—Recapitulation.

477. Sentences may be divided, according to the form in which the thought is expressed, into three classes :

- 1) *Declarative Sentences*, which assume the form of an assertion.
- 2) *Interrogative Sentences*, which assume the form of a question.
- 3) *Imperative Sentences*, which assume the form of a command, exhortation, or entreaty.

478. Again : sentences may be divided, according to their structure, into three classes :

- 1) *Simple Sentences*, which express but a single thought, i. e. make but one assertion, ask but one question, or give but one command.
- 2) *Complex Sentences*, which express two or more thoughts so related that one or more of them are made dependent upon the others.
- 3) *Compound Sentences*, which express two or more independent thoughts.

I. SIMPLE SENTENCES.

479. The elements of the simple sentence, as we have seen, are of two kinds :

I. Principal Elements :

- 1) Subject.
- 2) Predicate.

II. Subordinate Elements :

- 1) Objective Modifiers.
- 2) Attributive Modifiers.

480. These elements appear in two different forms, viz. :

- 1) *Simple*, i. e. without modifiers.
- 2) *Complex*, i. e. with modifiers.

II. COMPLEX SENTENCES.

A. *Complex Sentences, Unabridged.*

481. A simple sentence may become complex by having one or more sentences substituted for one or more of its constituent elements.

482. A sentence thus used as an element in the formation of a complex sentence, may be itself either *simple, complex, or compound.*

483. The subordinate character of a sentence thus used may be denoted,

- 1) By a subordinate connective without any change in the sentence itself.
- 2) By change of form without the use of a connective.
- 3) By both a connective and a corresponding change of form.

B. *Complex Sentences, Abridged.*

484. Complex sentences are abridged in two ways:

- 1) A portion of the subordinate clause is omitted, and the rest remains unchanged.
- 2) A portion of the subordinate clause is omitted, and the rest is changed to adapt it to its new situation.

III. COMPOUND SENTENCES.

A. *Compound Sentences, Unabridged.*

485. Compound sentences may be formed by co-ordinating any two or more sentences, whether simple, complex, or compound.

486. This co-ordination is of three distinct kinds :

- 1) Copulative.
- 2) Disjunctive.
- 3) Adversative.

B. *Compound Sentences, Abridged.*

487. When the several members of a compound sentence have one or more parts in common, those parts, as we have seen in the last few lessons, generally appear but once in the sentence.

PART II.

GREEK SELECTIONS.

I. FABLES.

1.—THE WOLF.

488. *Λύκος ἵδων ποιμένας ἐσθίοντας ἐν σκηνῇ πρόβατον, Ἡλίκος, ἔφη, ἀν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!*

2.—THE WOLF AND THE LAMB.

489. *Λύκος ἀμνὸν ἐδίωκεν. Ο δὲ εὶς ναὸν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἀμνὸν καὶ λέγοντος, ὅτι θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν· Ἀλλ' αἱρετώτερόν μοί ἐστι θεῷ θυσίαν εἶναι, η ὑπὸ σοῦ διαφθαρῆναι.*

3.—THE GARDENER.

490. *Κηπωρῷ τις ἐπιστὰς ἀρδεύοντι λάχανα ἐπυνθάνετο αὐτοῦ, δι' ἦν αἴτιαν τὰ μὲν ἄγρια τῶν λαχάνων εὐθαλῆ τέ ἐστι καὶ στερεά, τὰ δὲ ἥμερα λεπτὰ καὶ μεμαρασμένα· κάκεῦνος ἔφη· Ἡ γῆ τῶν μὲν μήτηρ, τῶν δὲ μητριαί ἐστιν.*

4.—THE WOMAN AND THE HEN.

491. *Γυνή τις χήρα ὅρνιν εἶχε, καθ' ἑκάστην ἡμέραν ὠὸν αὐτῇ τίκτουσαν. Νομίσασα δὲ, ώς, εἰ πλείους τῇ ὅρνιδι κριθὰς παραβάλοι, διὸ τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὅρνις πιμελὴς γενομένη οὐδὲ ἄπαξ τῆς ἡμέρας τεκεῖν ἤδύνατο.*

5.—THE BIRDS AND THE PEACOCK.

492. *Τῶν ὄρνιθων βουλομένων ποιῆσαι βασιλέα, ταὼς ἑαυτὸν ἥξίου διὰ τὸ κάλλος χειροτονεῖν. Αἴρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοιὸς ἔφη· Ἄλλ' εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;*

6.—THE WILD AND THE TAME ASS.

493. *"Ονος ἄγριος ὅνον ἡμερον ἵδων ἐν τινι εὐηλίῳ τόπῳ, ἐμακάριζεν αὐτὸν ἐπὶ τῇ εὐεξίᾳ τοῦ σώματος καὶ τῇ τῆς τρυφῆς ἀπολαύσει. "Τστερον δὲ ἵδων αὐτὸν ἀχθοφοροῦντα καὶ τὸν ὀνηλάτην ὅπισθεν ἐπόμενον καὶ ρόπαλοις αὐτὸν παίοντα ἔφη· Ἄλλ' ἔγωγε οὐκέτι σε εὐδαιμονίζω· ὁρῶ γὰρ, ὅτι οὐκ ἄνευ κακῶν μεγάλων τὴν εὐδαιμονίαν ἔχεις.*

7.—THE DOG AND HIS MASTER.

494. *"Ἐχων τις κύνα Μελιταῖον καὶ ὅνοι, διετέλει τῷ κυνὶ προσπαῖξων· καὶ εἴ ποτε ἔξω δεῖπνον εἶχεν, ἐκόμιζε τι αὐτῷ. Ὁ δὲ ὅνος ζηλώσας προσέδραμεν αὐτὸς καὶ σκιρτῶν ἐλάκτισε τὸν δεσπότην· καὶ οὗτος ἀγανακτήσας ἐκέλευσε παίοντα αὐτὸν ἀναγαγεῖν πρὸς τὸν μυλῶνα καὶ τοῦτον δῆσαι.*

8.—THE TRUMPETER.

495. Σαλπιγκτὴς στρατὸν ἐπισυνάγων, καὶ κρατή-
ζεὶς ὑπὸ τῶν πολεμίων, ἐβόα· Μὴ κτείνετέ με, ὡ ἄν-
δρες, εἰκῇ καὶ μάτην· οὐδένα γὰρ ὑμῶν ἀπέκτεινα· πλὴν
γὰρ τοῦ χαλκοῦ τούτου, οὐδὲν ἄλλο κτῶμαι. Οἱ δὲ πρὸς
αὐτὸν ἔφασαν· Διὰ τοῦτο γὰρ μᾶλλον τεθνήξῃ, δτὶ σύ,
μὴ δυνάμενος πολεμεῖν, τοὺς πάντας πρὸς μάχην ἐγεί-
ρεις.

9.—THE CICADA AND THE ANTS.

496. Χειμῶνος ὥρᾳ τέττιξ λιμώττων ἥτει τοὺς μύρ-
μηκας τροφήν· Οἱ δὲ μύρμηκες εἶπον αὐτῷ· Διὰ τί τὸ
θέρος οὐ συνῆγες τροφήν; ὁ δὲ εἶπεν· Οὐκ ἐσχόλαζον,
ἄλλ’ ἥδον μουσικῶς· οἱ δὲ γελάσαντες εἶπον· Ἄλλ’ εἰ
θέρους ὥραις ηὔλεις, χειμῶνος ὄρχον.

10.—THE HORSE AND HIS GROOM.

497. Κριθὴν τὴν τοῦ ἵππου ὁ ἵπποκόμος κλέπτων
καὶ πωλῶν, τὸν ἵππον ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας·
ἔφη δὲ ὁ ἵππος· Εἴ θέλεις ἀληθῶς καλὸν εἶναι με, τὴν
κριθὴν τὴν τρέφουσαν μὴ πώλει.

11.—THE HORSE AND THE STAG.

498. Ἡππος κατεῖχε λειμῶνα μόνος· ἐλθόντος δ’
ἔλαφου καὶ διαφείροντος τὴν νομήν, βουλόμενος τιμωρή-
σασθαι τὸν ἔλαφον, ἡρώτα τιν' ἀνθρωπον, εἰ δύναιτο
μετ' αὐτοῦ κολάσαι τὸν ἔλαφον· ὁ δὲ ἔφησεν, ἐὰν λάβῃ
χαλινὸν, καὶ αὐτὸς ἀναβῆ ἐπ' αὐτὸν, ἔχων ἀκόντια·
συνομολογήσαντος δέ, ἀντὶ τοῦ τιμωρήσασθαι, αὐτὸς
ἐδούλευσεν ἥδη τῷ ἀνθρώπῳ.

12.—STAG.

499. Ἔλαφος διψήσας ἐπὶ πηγὴν ἥλθεν· ἵδων δὲ τὴν ἑαυτοῦ σκιάν, τοὺς μὲν πόδας ἐμέμφετο ώς λεπτοὺς καὶ ἀσθενεῖς δύντας· τὰ δὲ κέρατα αὐτοῦ ἐπήνει ώς μέγιστα καὶ εὔμήκη. Μηδέπω πιών, κυνηγοῦ καταλαβόντος, ἔφευγεν· ἐπὶ πολὺν δὲ τόπον δραμὼν καὶ εἰς ὕλην ἐμβάς, τοῖς κέρασιν ἐμπλακεὶς ἐθηρεύθη· ἔφη δέ· Ὡ μάταιος ἐγώ, δος ἐκ μὲν τῶν ποδῶν ἐσώθην, οἷς ἐμεμφόμην, ἐκ δὲ τῶν κεράτων προεδόθην, οἷς ἐκαυχώμην.

13.—THE FOX AND THE LION.

500. Ἀλώπηξ μήπω θεασαμένη λέοντα, ἐπειδὴ κατά τινα τύχην αὐτῷ συνήντησε, τὸ μὲν πρῶτον οὔτως ἐφοβήθη, ώς μικροῦ καὶ ἀποδανεῖν. Ἐπειτα τὸ δεύτερον θεασαμένη, ἐφοβήθη μέν, οὐ μὴν ώς τὸ πρότερον. Ἐκ τρίτου δέ τοῦτον θεασαμένη, οὔτως αὐτοῦ κατεδάρρησεν, ώς καὶ προσελθοῦσα διαλεχθῆναι.

14.—THE LION, THE ASS, AND THE FOX.

501. Λέων καὶ ὄνος καὶ ἀλώπηξ κοινωνίαν ποιησάμενοι, ἔξηλθον πρὸς ἄγραν. Πολλῆς οὖν θύρας συλληφθείσης, προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς· ὁ δὲ τρεῖς μερίδας ποιησάμενος ἐκ τῶν ἵσων, ἐκλέξασθαι τούτους προύτρέπετο. Καὶ ὁ λέων θυμωθεὶς, τὸν ὄνον κατέφαγεν. Εἴτα τῇ ἀλώπεκῃ μερίζειν ἐκέλευσεν· ἡ δ', εἰς μίαν μερίδα πάντα σωρεύσασα, ἐαυτῇ βραχύ τι κατέλιπε. Καὶ ὁ λέων πρὸς αὐτήν· Τίς σε, ὡς βελτίστη, διαιρεῖν οὔτως ἐδίδαξεν; ἡ δ' εἶπεν· Ἡ τοῦ ὄνου συμφορά.

II. JESTS.

502. Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῦγμα περιέφερεν.

503. Σχολαστικὸς θέλων εἰδέναι, εἰ πρέπει αὐτῷ κοιμᾶσθαι, καμμύσας ἐσοπτρίζετο.

504. Σχολαστικὸς μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.

505. Σχολαστικὸς εἰς χειμῶνα ναυαγῶν, καὶ τῶν συμπλεόντων ἐκάστου περιπλεκομένου σκεῦος πρὸς τὸ σωθῆναι, ἐκεῖνος μίαν τῶν ἀγκυρῶν περιεπλέξατο.

506. Διδύμων ἀδελφῶν εἰς ἐτελεύτησε. Σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι ἡρώτα. Σὺ ἀπέθανες, ἢ ὁ ἀδελφός σου;

507. Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλὰ, οὐ παρέβαλεν αὐτῷ τροφάς. Ἀποιανόντος δὲ τοῦ ἵππου τῷ λιμῷ, ἔλεγε. Μέγα ἐζημιώθην. ὅτε γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανεν.

508. Σχολαστικὸς ἴδων στρουθία ἐπὶ δένδρου, λάθρια ὑπεισελθὼν ὑφαπλώσατο τὸν κόλπον, καὶ ἔσειε τὸ δένδρον, ώς ὑποδεξόμενος τὰ στρουθία.

509. Σχολαστικὸς σχολαστικῷ συναντήσας εἶπεν. "Εμαθον ὅτι ἀπέθανες· κάκεινος, Ἄλλ' ὄρας με ἔτι, ἔφη, ζῶντα. Καὶ ὁ σχολαστικός, Καὶ μὴν ὁ εἰπών μοι πολλῷ σου ἀξιοπιστότερος ὑπάρχει.

510. Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπινήγη. "Ωμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἐὰν μὴ πρῶτον μάθῃ κολυμβᾶν.

511. Σχολαστικὸς φίλῳ συναντήσας εἶπε. Καὶ

ῦπνους σε ἵδων προσηγόρευσα. Ό δὲ, Σύγγνωθί μοι,
ὅτι οὐ προσέσχον.

512. Σχολαστικὸς ναναγεῖν μέλλων, πινακίδας ἥτει,
ἵνα διαδήκας γράφῃ. Τοὺς δὲ οἰκέτας ὄρῶν ἀλγοῦντας
διὰ τὸν κίνδυνον, ἔφη· Μὴ λυπεῖσθε, ἐλευθερῷ γὰρ
ὑμᾶς.

513. Σχολαστικὸς ποταμὸν βουλόμενος περᾶσαι
ἀνῆλθεν ἐς τὸ πλοῖον ἔφιππος· πυθομένου δέ τινος τὴν
αἰτίαν ἔφη, σπουδάζειν.

514. Σχολαστικὸς ἀπορῶν δαπανημάτων τὰ βιβλία
αὐτοῦ ἐπίπρασκε, καὶ γράφων πρὸς τὸν πατέρα ἔλεγε·
Σύγχαιρε ἡμῖν, πάτερ· ἥδη γὰρ ἡμᾶς τὰ βιβλία τρέ-
φει.

515. Σχολαστικῷ φίλῳ ἔγραψεν, ἐν Ἑλλάδι ὅντι,
βιβλία αὐτῷ ἀγοράσαι· τοῦ δὲ ἀμελήσαντος, ὡς, μετὰ
χρόνου, τῷ φίλῳ συνώφθη, εἶπε· Τὴν ἐπιστολὴν, ἦν
περὶ βιβλίων ἀπέστειλάς μοι, οὐκ ἐκομισάμην.



III. ANECDOTES.

AGESILAUS.

516. 1. Οἱ Ἀγησίλαος ἐρωτώμενος, πῶς μεγάλην
δόξαν περιεποιήσατο, θανάτου καταφρονήσας, ἔφη. 2.
Ἐπιξητοῦντός τινος, τίνα δεῖ μανθάνειν τοὺς παῖδας.
Ταῦτ', εἶπεν, οἷς καὶ ἄνδρες γενόμενοι χρήσονται.
3. Ἐρωτώμενος, διὰ τί μάλιστα παρὰ τοὺς ἄλλους
εὐδαιμονοῦσιν οἱ Σπαρτιᾶται· Διότι, εἶπε, παρὰ τοὺς
ἄλλους ἀσκοῦσιν ἄρχειν τε καὶ ἄρχεσθαι.

AGIS.

517. 1. Ἀγις, ὁ Λακεδαιμονίων βασιλεύς, ἔφη τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν, ὅπόσοι εἰσίν, ἀλλὰ ποῦ εἰσὶν οἱ πολέμιοι. 2. Ἐρωτῶντός τινος, πόσοι εἰσὶν οἱ Λακεδαιμόνιοι, "Οσοι ἱκανοί, εἶπε, τοὺς κακοὺς ἀπερύκειν. 3. Ἀγις, ὁ βασιλεύς, ἐν Μαντινείᾳ κωλυόμενος διαμάχεσθαι τοῖς πολεμίοις πλείοσιν οὖσιν, εἶπεν· Ἀνάγκη πολλοῖς μάχεσθαι τὸν ἄρχειν πολλῶν βουλόμενον.

ALCIBIADES.

518. 1. Εἰπόντος τινὸς πρὸς τὸν Ἀλκιβιάδην, Οὐ πιστεύεις τῇ πατρίδι τὴν περὶ σεαυτοῦ κρίσιν; Ἐγὼ μέν, ἔφη, οὐδὲ τῇ μητρὶ, μή πως ἀγνοήσασα τὴν μέλαιναν βάλῃ ψῆφον ἀντὶ τῆς λευκῆς. 2. Ἀκούσας ὁ Ἀλκιβιάδης, ὅτι θάνατος αὐτοῦ καὶ τῶν σὺν αὐτῷ κατέγνωσται, Δείξωμεν οὖν, εἶπεν, αὐτοῖς ὅτι ζῶμεν· καὶ πρὸς Λακεδαιμονίους τρεψάμενος τὸν Δεκελικὸν ἥγειρεν ἐπὶ τοὺς Ἀθηναίους πόλεμον.

ALEXANDER.

519. 1. Ἀλέξανδρος, προτρεπομένων τινῶν αὐτὸν ἰδεῖν τὰς Δαρείου θυγατέρας καὶ τὴν γυναικα, ἔφη, Αἴσχρὸν τοὺς ἄνδρας νικήσαντας ὑπὸ γυναικῶν ἡττᾶσθαι. 2. Ἀλέξανδρος ἀκούσας ὅτι Δαρεῖος μυριάδας τριάκοντα εἰς παράταξιν ἤγει, ἔφη, Εἰς μάγειρος οὐ φοβεῖται πολλὰ πρόβατα.

ANACIARSIS.

520. 1. Ἀνύχαρσις ὁ Σκύθης ἐρωτηθεὶς ὑπό τινος, τί ἔστι πολέμιον ἀνθρώποις; Αὔτοί, ἔφη, αὐτοῖς. 2. Ὁνειδιζόμενος ὑπὸ Ἀττικοῦ, ὅτι Σκύθης ἔστιν, ἔφη·

'Αλλ' ἐμοὶ μὲν ὄνειδος ή πατρίς, σὺ δὲ τῆς πατρίδος.
3. Ἐρωτηθεὶς, τί ἐστιν ἐν ἀνθρώποις ἀγαθόν τε καὶ φαῦλον, ἔφη, Γλῶσσα.

ANTALCIDAS.

521. 1. Ἀνταλκίδας πρὸς τὸν ἀμαθεῖς καλοῦντα τοὺς Λακεδαιμονίους· Αθηναῖον, Μόνοι γοῦν, εἰπεν, ήμεῖς οὐδὲν μεμαθήκαμεν παρ' ὑμῶν κακόν. 2. Ἐτέρου δ' Ἀθηναίου πρὸς αὐτὸν εἰπόντος, ἀλλὰ μὴν ήμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δέ, ἔφη, οὐδέποτε ἀπὸ τοῦ Εύρωτα. 3. Σοφιστοῦ τινος μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, Τις γὰρ αὐτὸν, ἔφη, ψέγει;

ANTISTHENES.

522. 1. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, Ἀγωνιῶ, ἔφη, μή τι κακὸν εἴργασμα. 2. Ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη. Τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν. 3. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκαιότατον, ἔφη. Τὸ κακὰ ἀπομαθεῖν.

ARISTIPPUS.

523. 1. Ἀρίστιππος ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι πᾶσι θαρρούντως ὁμιλεῖν. 2. Συνίσταντός τινος αὐτῷ νιόν, ἢτησε πεντακοσίας δραχμάς τοῦ δὲ εἰπόντος, Τοσούτου δύναμαι ἀνδράποδον ὡνήσασθαι, Πρίω, ἔφη, καὶ ἔξεις δύο. 3. Ὁνειδιζόμενός ποτε ἐπὶ τῷ πολυτελῶς ζῆν, Εἰ τοῦτ', ἔφη, φαῦλόν ἐστιν, οὐκ ἀν ἐν ταῖς τῶν θεῶν ἑορταῖς ἐγίγνετο. 4. Λοιδορούμενός ποτε ἀνεχώρει τοῦ δὲ ἐπιδιώκοντος εἰπόντος, Τί φεύγεις; "Οτι, φησί, τοῦ μὲν κακῶς λέγειν σὺ τὴν ἔξουσίαν ἔχεις, τοῦ δὲ μὴ ἀκούειν ἐγώ.

ARISTOTLE.

524. 1. Ἀριστοτέλης ἐρωτηθεὶς, τί περιγίγνεται κέρδος τοῖς ψευδομένοις, "Οταν, ἔφη, λέγωσιν ἀλήθειαν, μὴ πιστεύεσθαι. 2. Ἐρωτηθεὶς, τί γηράσκει ταχύ, Χάρις, ἔφη. 3. Ἐρωτηθεὶς, τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδεύτων, "Οσῳ, εἶπεν, οἱ ζῶντες τῶν τεθνηκότων. 4. Κατανοήσας μειράκιον ἐπὶ πολυτελείᾳ τῆς χλαμύδος σεμιννόμενον, Οὐ παύσει, ἔφη, μειράκιον, ἐπὶ προβάτου δορᾶ σεμιννόμενος; 5. Ἀριστοτέλης τῆς παιδείας ἔφη τὰς μὲν ρίζας εἶναι πικράς, γλυκεῖς δὲ τοὺς καρπούς. 6. Ὁνειδιζόμενός ποτε, ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, Οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρωπον ἡλέησα. 7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἴη, Οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.

DEMADES.

525. 1. Δημάδης ὁ ρήτωρ εἶπεν, ὅτι δι' αἷματος, οὐ διὰ μέλανος τοὺς νόμους ὁ Δράκων ἔγραψε. 2. Δημάδης δημηγορῶν ποτε ἐν Ἀθήναις, ἐκείνων δὲ μὴ πάντη προεχόντων, ἐδεήθη αὐτῶν, ὅπως ἐπιτρέψωσιν αὐτῷ Αἰσώπειον μῦθον εἰπεῖν. Τῶν δὲ προτρεψαμένων, αὐτὸς ἀρξάμενος ἔλεγε· Δήμητρα καὶ χελιδῶν καὶ ἔγχελυς τὴν αὐτὴν ἔβαδιξον ὁδόν· γενομένων δὲ αὐτῶν κατά τινα ποταμόν, ἡ μὲν χελιδῶν ἔπτη, ἡ δὲ ἔγχελυς κατέδυ· καὶ ταῦτα εἰπὼν ἐσιώπησεν. Ἐρομένων δ' αὐτῶν, Τί οὖν ἡ Δήμητρα ἔπαθεν; ἔφη, Κεχόλωται ὑμῶν, οἵτινες τὰ τῆς πόλεως πράγματα ἔάσαντες Αἰσώπειον μῦθον ἀνέχεσθε.

DIOGENES.

526. 1. Ἐρωτηθεὶς ὁ Διογένης, ποῦ τῆς Ἑλλάδος ἴδοι ἀγαθοὺς ἄνδρας, "Ανδρας μέν, εἶπεν, οὐδαμοῦ, παῖ-

δας δὲ ἐν Λακεδαιμονίῳ. 2. Ἰδών ποτε μειράκιον ἔρυθριῶν, Θάρρει, ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα. 3. Πρὸς τὸν εἰπόντα, Πολλοί σου καταγελῶσιν, Ἀλλ' ἐγώ, ἔφη, οὐ καταγελῶμαι. 4. Εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, "Ανδρες Μύνδιοι, ἔφη, κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἔξελθῃ. 5. Ἀλεξάνδρου ποτὲ ἐπιστάντος αὐτῷ καὶ εἰπόντος, Ἐγώ είμι Ἀλέξανδρος ὁ μέγας βασιλεύς, Κάγω, φησί, Διογένης ὁ κύων. 6. Λύχνου μεδ' ἡμέραν ἄψας, "Ανδρωπον, ἔφη, ζητῶ. 7. "Οτε ἀλοὺς καὶ πωλούμενος ἡρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, Ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, Κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην αὐτῷ πρίασθαι. 8. Μοχθηροῦ τινος ἀνδρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν· Μηδὲν εἰσίτω κακόν· Ο οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσέλθοι ἄν; 9. Πρὸς τὸν πυθόμενον, ποίᾳ ὥρᾳ δεῖ ἀριστᾶν, Εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ. 10. Πλάτωνος ὄρισμάντος, "Ανδρωπός ἐστι ξῶν δίπουν, ἀπτερον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρυόνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, Οὗτός ἐστιν ὁ Πλάτωνος ἀνδρωπος.

EPAMINONDAS.

527. 1. Ἐπαμινώνδας ἔνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἐτέρου. 2. Ἐπαμινώνδας, ὁ Θηβαῖος, ἴδων στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, Ἡλίκον, ἔφη, Θηρίον, καὶ κεφαλὴν οὐκ ἔχει.

LEONIDAS.

528. 1. Λεωνίδας, ὁ Λακεδαιμόνιος, λέγοντός τινος, Ἄπο τῶν διστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον

ἰδεῖν ἔστιν· Οὔκουν, ἔφη, χάριεν, εἰ ὑπὸ σκιὰν αὐτοῖς μαχεσόμεθα; 2. Ἀλλου δὲ εὐπόντος, Πάρεισιν ἐγγὺς ἡμῶν οἱ πολέμιοι· Οὔκουν, ἔφη, καὶ ἡμεῖς αὐτῶν ἐγγύς; 3. Τοῦ Ξέρξου γράψαντος, Πέμψον τὰ ὅπλα, ἀντέγραψε· Μολὼν λάβε.

LYCURGUS.

529. 1. Λυκοῦργος ὁ Λακεδαιμόνιος εἴδισε τοὺς πολίτας κομᾶν λέγων, ὅτι τοὺς μὲν καλοὺς ἡ κόμη εὐπρεπεστέρους ποιεῖ, τοὺς δὲ αἰσχροὺς φοβερωτέρους. 2. Πρὸς τὸν ἀξιοῦντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκοῦργος εἶπε, Σὺ πρῶτος ἐν τῇ οἰκίᾳ σου ποίησον δημοκρατίαν. 3. Πυνθανομένου τινὸς, διὰ τί μικρὰς οὕτω καὶ ἐύτελεῖς ἔταξε τὰς θυσίας· "Οπως, ἔφη, μηδέποτε τιμῶντες τὸ θεῖον διαλείπωμεν.

PERICLES.

530. 1. Ο Περικλῆς, ὃπότε μέλλοι στρατηγεῖν, ἀναλαμβάνων τὴν χλαμύδα πρὸς ἑαυτὸν ἔλεγε, Πρόσεχε, Περίκλεις, ἐλευθέρων μέλλεις ἄρχειν, Ἐλλήνων καὶ Ἀθηναίων. 2. Μέλλων ἀποδημήσκειν ὁ Περικλῆς αὐτὸς ἑαυτὸν ἐμακάριζεν, ὅτι μηδεὶς Ἀθηναίων μέλαν ίμάτιον δί' αὐτὸν ἐνεδύσατο.

PHILIP.

531. 1. Φίλιππος, ὁ Ἀλεξάνδρου πατήρ, ἔλεγε, κρείττον εἶναι στρατόπεδον ἐλάφων, λέοντος στρατηγοῦντος, ἢ λεόντων, ἐλάφου στρατηγοῦντος. 2. Φίλιππος Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καذ' ἔκαστον ἐνιαυτὸν αἴρεισθαι δέκα στρατηγοὺς εὑρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρατηγὸν εὑρηκέναι, Παρμενίωνα.

SOCRATES.

532. 1. Ὁ Σωκράτης ἔλεγε τοὺς μὲν ἄλλους ἀνδρώ-
πους ζῆν, ἵνα ἐσθίοιεν, αὐτὸν δὲ ἐσθίειν, ἵνα ζῷη. 2. Τῆς
γυναικὸς εἰπούσης, Ἀδίκως ἀποθνήσκεις. Σὺ δὲ, ἔφη,
δικαίως ἐβούλου; 3. Ἰδὼν μειράκιον πλούσιον καὶ
ἀπαιδευτον, Ἰδού, ἔφη, χρυσοῦν ἀνδράποδον. 4. Ἐρω-
τηθεὶς, τίνων δεῖ μάλιστα ἀπέχεσθαι, Τῶν αἰσχρῶν καὶ
ἀδίκων ἡδονῶν, ἔφη.

THEMISTOCLES.

533. 1. Τῶν τὴν θυγατέρα μυωμένων ὁ Θεμιστο-
κλῆς τὸν ἐπιεικῆ τοῦ πλουσίου προτιμήσας, Ἀνδρα ἔφη
ζητεῖν χρημάτων δεόμενον μᾶλλον ἢ χρήματα ἀνδρός.
2. Θεμιστοκλῆς ἔτι μειράκιον ὃν ἐν πότοις ἐκυλινδεῖτο·
ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι
τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμι-
στοκλεῖν. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλε-
γεν, Οὐκ ἐἼμε με καθεύδειν, οὐδὲ ῥᾳδυμεῖν τὸ Μιλτιάδου
τρόπαιον. 3. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβού-
λετ' ἀν εἶναι ἢ "Ομηρος; Σὺ δὲ αὐτὸς, ἔφη, πότερον
ἡθελες ὁ νικῶν ἐν Ὁλυμπιάσιν ἢ ὁ κηρύσσων τοὺς
νικῶντας εἶναι; 4. Θεμιστοκλῆς πρὸς τὸν Εὔρυβιάδην
τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν
αὐτῷ τὴν βακτηρίαν ὁ Εύρυβιάδης. Ὁ δέ, Πάταξον μέν,
ἔφη, ἀκουστον δέ.

ZENO.

534. 1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἐμαστίγου. Τοῦ
δὲ εἰπόντος, Εἴμαρτό μοι κλέψαι, Καὶ δαρῆναι, ἔφη.
2. Πρὸς τὸ φλυαροῦν μειράκιον, Διὰ τοῦτο, εἰπε, δύο
ῶτα ἔχομεν, στόμα δὲ ἔν, ἵνα πλείω μὲν ἀκούωμεν, ἥπτονα
δὲ λέγωμεν. 3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων
ἔφη, Τὰ ὡτά σου εἰς τὴν γλῶσσάν σύνερρύηκεν.

MISCELLANEOUS ANECDOTES.

535. 1. Ἡ Πελίου θυγάτηρ "Αλκηστις ἡ Θέλησεν ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. 2. Ἐπεί, τῶν Ἀθηναίων ὄρμωμένων ἐπὶ τὸν ἔξοστρακισμόν, ἀνδρώπος ἀγράμματος καὶ ἄγροικος ὅστρακον ἔχων προσῆλθεν Ἀριστεῖδη, κελεύων ἐγγράψαι τὸ ὄνομα τοῦ Ἀριστείδου, Γιγνώσκεις γάρ, ἔφη, τὸν Ἀριστεῖδην; τοῦ δὲ ἀνδρώπου μὲν οὐ φήσαντος, ἄχθεσθαι δὲ τῇ τοῦ δικαίου προσηγορίᾳ, σιωπήσας ἐνέγραψε τὸ ὄνομα τῷ ὁστράκῳ καὶ ἀπέδωκεν. 3. Ἀρχίδαμος ὁ Ἀγησιλάου, Φιλίππου μετὰ τὴν ἐν Χαιρωνείᾳ μάχην ἐκληροτέραν αὐτῷ ἐπιστολὴν γράψαντος, ἀντέγραψεν, Εἰ μετρήσεις τὴν σεαυτοῦ σκιὰν, οὐκ ἀν εὔροις αὐτὴν μείζονα γεγενημένην ἢ πρὶν νικᾶν. 4. Βίων ὁ σοφιστὴς τὴν φιλαργυρίαν μητρόπολιν ἔλεγε πάσης κακίας εἶναι. 5. Ο νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστάς, οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος. 6. Ο Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ βραδέως, Ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολύν. 7. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ βουλομένου, διττοὺς ἥτησε μισθούς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, "Ενα, ἔφη, μέν, ἵνα λαλεῖν μάθῃς, τὸν δὲ ἔτερον, ἵνα σιγᾶν. 8. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεύς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὡς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὡς χρὴ γεωργεῖν. 9. Λάκων ἐρωτηθεὶς, διὰ τί ἀτείχιστος ἐστιν οἱ Σπάρτη, Μή ψεύδου, ἔφη, τετείχισται γὰρ ταῖς τῶν οἰκούντων ἀρεταῖς. 10. Ξενοκράτης πρὸς τὸν μήτε μουσικὴν μήτε γεωμετρίαν μήτε ἀστρονομίαν μεμαθηκότα, βουλόμενον δὲ παρ'

αὐτὸν φοιτᾶν, Πορεύου, ἔφη, λαβὰς γὰρ οὐκ ἔχεις φιλοσοφίας. 11. Πιττακὸς ἀδικηθεὶς ὑπό τινος καὶ ἔχων ἔξουσίαν αὐτὸν κολάσαι, ἀφῆκεν, εἰπὼν, Συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν γὰρ ἡμέρου φύσεως ἐστί, τὸ δὲ Θηριώδους. 12. Πλάτων ὄργιζόμενός ποτε τῷ ὀκέτῃ, ἐπιστάντος Ξενοκράτους, Λαβὼν, ἔφη, τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὄργιζομαι. 13. Πτολεμαῖόν φασι τὸν Λάγον, καταπλούστιζοντα τοὺς φίλους αὐτοῦ ὑπερχαρειν· ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν. 14. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετενόησε, σιωπήσας δὲ οὐδέποτε. 15. 'Ο Σόλων, ἐπειδὴ ἐδάκρυσε τὸν παῖδα τελευτήσαντα, πρὸς τὸν εἰπόντα, 'Αλλ' οὐδὲν ἀνύτεις, εἰπε· Δι' αὐτὸ δὲ τοῦτο δακρύω, ὅτι οὐδὲν ἀνύτω. 16. Στρατόνικος διδάσκων κιθαριστάς, ἐπειδὴ ἐν τῷ διδασκαλείῳ εἶχεν ἐννέα μὲν εἰκόνας τῶν Μουσῶν, τοῦ δ' Ἀπόλλωνος μίαν, μαθητὰς δὲ δύο, πυνθανομένους τινὸς, πόσους ἔχοι μαθητάς, ἔφη· Σὺν τοῖς θεοῖς δώδεκα. 17. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκοῦργος οὕτως ὀλίγους ἔθηκεν, "Οτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεία.



IV. LEGENDS.

AEOLUS.

536. Λέγουσιν, ὅτι Αἴολος ἦν κυριεύων τῶν πνευμάτων, ὅστις ἔδωκεν Ὁδυσσεῖ τοὺς ἀνέμους ἐν ἀσκῷ. Περὶ δὲ τούτου, ὡς οὐχ οἷόν τε, δῆλον εἶναι πᾶσιν οἷμαι. Εἰκὸς δὲ, ἀστρολόγον γενόμενον Αἴολον φράσαι Ὁδυσσεῖ τοὺς χρόνους, καθ' οὓς ἐπιτολαί τινες ἀνέμων γενήσονται. Φασὶ δὲ, ὅτι καὶ χαλκοῦν τεῖχος τῇ πόλει αὐτοῦ

περιεβέβλητο· ὅπερ ἔστι ψευδές. Ὁπλίτας γὰρ, ὡς οἶμαι, εἶχε τὴν πόλιν αὐτοῦ φυλάττοντας.

THE HORSES OF DIOMEDE.

537. Περὶ τῶν Διομήδους ἵππων φασὶν, ὅτι ἀνθρώπους κατήσθιον. Τοῦτο δὲ γελοῖον· τὸ γὰρ ζῶον τοῦτο ικριδῆ καὶ χόρτῳ ἥδεται μᾶλλον, ἢ κρέασιν ἀνθρωπίνοις. Ἡ δὲ ἀλήθεια ἥδε. Τῶν παλαιῶν ἀνθρώπων ὅντων αὐτουργῶν, καὶ τροφὴν καὶ περιουσίαν πλείστην κεκτημένων, ἄτε τὴν γῆν ἐργαζομένων, ἵπποτροφεῖν οὖτος ἐπελάβετο, καὶ μέχρι τούτου ἵπποις ἥδετο, ἔως οὗ τὰ αὐτοῦ ἀπώλεσε, καὶ πάντα πωλῶν κατηνάλωσεν εἰς τὴν τῶν ἵππων τροφήν. Οἱ οὖν φίλοι τοὺς ἵππους ἀνδροφάγους ὠνόμασαν· οὐ γενομένου, προήχθη ὁ μῦθος.

NIOBE.

538. Φασὶν, ὡς Νιόβη ζῶσα λίθος ἐγένετο ἐπὶ τῷ τύμβῳ τῶν παΐδων. "Οστις δὲ πείθεται, ἐκ λίθου γενέσθαι ἄνθρωπον, ἢ ἐξ ἀνθρώπου λίθου, εὐήθης ἔστι. Τὸ δὲ ἀληθὲς ἔχει ὅδε. Νιόβη, ἀποθανόντων τῶν ἑαυτῆς παΐδων, ποιήσασα ἑαυτῇ εἰκόνα λιθίνην, ἔστησεν ἐπὶ τῷ τύμβῳ τῶν παΐδων. Καὶ ἡμεῖς ἐθεασάμεθα αὐτὴν, οὕτω καὶ λέγεται.

LYNCEUS.

539. Λυγκέα λέγουσιν, ὡς τὰ ὑπὸ γῆν ἐώρα. Τοῦτο δὲ ψεῦδος. Τὸ δὲ ἀληθὲς ἔχει ὅδε. Λυγκεὺς πρῶτος ἥρξατο μεταλλεύειν χαλκὸν, καὶ ἄργυρον, καὶ τὰ λοιπά. Ἐν δὲ τῇ μεταλλεύσει λύχνους καταφέρων ὑπὸ τὴν γῆν, τοὺς μὲν κατέλιπεν ἐπὶ τοῦ τόπου· αὐτὸς δὲ ἀνέφερε τὸν χαλκὸν καὶ τὸν σίδηρον. Ἐλεγον οὖν οἱ ἄνθρωποι, ὅτι Λυγκεὺς καὶ τὰ ὑπὸ γῆν ὄρᾶ, καὶ καταδύνων, ἄργυριον ἀναφέρει.

EUROPA.

540. Φασὶν, Εὐρώπην τὴν Φοίνικος, ἐπὶ ταύρου ὄχου-
μένην διὰ τῆς θαλάττης, ἐκ Τύρου εἰς Κρήτην ἀφικέσθαι.
Ἐμοὶ δὲ δοκεῖ οὔτε ταῦρον, οὔτ' ἵππον, τοσοῦτον πέλα-
γος διανύσαι δύνασθαι, οὔτε κόρην ἐπὶ ταῦρον ἄγριον
ἀναβῆναι· ὅ τε Ζεύς, εἰ ἐβούλετο Εὐρώπην εἰς Κρήτην
ἐλθεῖν, εὑρεν ἀν αὐτῇ ἑτέραν πορείαν καλλίονα. Τὸ δὲ
ἄληθες ἔχει ὡδε· Ἀνὴρ Κνώσιος, ὀνόματι Ταῦρος, ἐπο-
λέμει τὴν Τυρίαν χώραν, τελευταῖον δὲ ἐκ Τύρου ἥρπα-
σεν ἄλλας τε κόρας, ἄλλὰ δὴ καὶ τὴν τοῦ βασιλέως
θυγατέρα Εὐρώπην. Ἐλεγον οὖν οἱ ἄνθρωποι· Εὐρώ-
πην τὴν τοῦ βασιλέως Ταῦρος ἔχων φέρετο. Τούτου δὲ
γενομένου, προσανεπλάσθη ὁ μῦθος.

HESPERIDES.

541. Λέγουσιν, ὅτι γυναικές τινες ἦσαν αἱ Ἔσπερι-
δες. Ταύταις δὲ ἦν μῆλα χρυσᾶ ἐπὶ μηλέας, ἦν ἐφύ-
λασσε δράκων· ἐφ' ἂ μῆλα καὶ Ἡρακλῆς ἐστρατεύσατο.
Ἐχει δὲ ἡ ἀλήθεια ὡδε. Ἔσπερος ἦν ἀνὴρ Μιλήσιος,
ὅς φέρει ἐν τῇ Καρίᾳ, καὶ εἶχε θυγατέρας δύο, αἱ ἐκα-
λοῦντο Ἔσπερίδες. Τούτῳ δὲ ἦσαν δῖς καλαὶ, καὶ εὔ-
καρποι, οἵαι καὶ νῦν αἱ ἐν Μιλήτῳ. Ἐπὶ τούτῳ δὴ
ὄνομάζονται χρυσᾶ· κάλλιστον γὰρ ὁ χρυσός· ἦσαν δὲ
ἔκειναι κάλλισται. Μῆλα δὲ καλεῖται τὰ πρόβατα·
ἄπερ ἴδων ὁ Ἡρακλῆς βοσκόμενα παρὰ τῇ θαλάττῃ,
περιελάσας ἐνέθετο εἰς τὴν ναῦν, καὶ τὸν ποιμένα αὐτῶν,
ὀνόματι Δράκοντα, εἰςήγαγεν εἰς οἶκον, οὐκέτι ζῶντος τοῦ
Ἐσπέρου, ἄλλὰ τῶν παῖδων αὐτοῦ. Ἐλεγον οὖν οἱ
ἄνθρωποι· Ἐθεασάμεθα χρυσᾶ μῆλα, ἢ Ἡρακλῆς
ἥγαγεν ἐξ Ἐσπερίδων, τὸν φύλακα ἀποκτείνας Δρά-
κοντα. Καὶ ἐνθεν ὁ μῦθος προσανεπλάσθη.

GERYON.

542. Γηρυόνην φασὶν, ὅτι τρικέφαλος ἐγένετο. Ἀδύνατον δὲ, σῶμα τρεῖς κεφαλὰς ἔχειν. Ἡν δὲ τοιόνδε τοῦτο. Πόλις ἐστὶν ἐν τῷ Εὐξείνῳ πόντῳ, Τρικαρηνία καλουμένη. Ἡν δὲ Γηρυόνης ἐν τοῖς τότε ἀνθρώποις ὄνομαστὸς, πλούτῳ τε, καὶ ἄλλοις διαφέρων. Εἶχε δὲ καὶ βοῶν ἀγέλην θαυμαστὴν, ἐφ' ἣν ἐλθὼν Ἡρακλῆς ἀντιποιούμενον Γηρυόνην ἔκτεινεν. Οἱ δὲ θεώμενοι περιελαυνομένας τὰς βοῦς ἐθαύμαζον. Πρὸς τοὺς πυνθανομένους οὖν ἐλεγόν τινες· Ἡρακλῆς ταύτας περιήλασεν, οὕσας Γηρυόνου τοῦ Τρικαρήνου· τινὲς δὲ ἐκ τοῦ λεγομένου ὑπέλαβον αὐτὸν τρεῖς ἔχειν κεφαλάς.

ORPHEUS.

543. Ψευδὴς δὲ ὁ περὶ τοῦ Ὁρφέως μῦθος, ὅτι κιθαρίζοντι αὐτῷ ἐφείπετο τὰ τετράποδα, καὶ τὰ ὄρνεα, καὶ τὰ δένδρα. Δοκεῖ δέ μοι ταῦτα εἶναι. Βάκχαι μανεῦσαι πρόβατα διέσπασαν ἐν τῇ Πιερίᾳ· τρεπόμεναλ τε εἰς τὸ ὄρος, διέτριβον ἐκεῖ τινὰς ἡμέρας. Ως δὲ ἔμειναν, οἵ πολῖται μεταπεμψάμενοι τὸν Ὁρφέα, ἐδέοντο μηχανᾶσθαι, διν τρόπον καταγάγοι αὐτὰς ἐκ τοῦ ὄρους. Οἱ δὲ συνταξάμενος τῷ Διονύσῳ Ὅργα, κατάγει αὐτὰς βακχευούσας κιθαρίζων. Αἱ δὲ νάρθηκας τότε πρῶτον ἔχουσαι, κατέβαινον ἐκ τοῦ ὄρους, καὶ κλῶνας δένδρων παντοδαπῶν. Τοῖς δὲ ἀνθρώποις, θαυμαστὰ τότε θεασαμένοις, ἐνεφαίνετο πρῶτον τὰ ξύλα καταγόμενα. Καὶ ἔφασαν ὅτι Ὁρφεὺς κιθαρίζων ἄγει τὴν ὕλην ἐκ τοῦ ὄρους. Καὶ ἐκ τούτου ὁ μῦθος ἀνεπλάσθη.

ALCESTIS.

544. Περὶ Ἀλκήστιδος λέγεται μῦθος τραγικώδης, ὡς δὴ, μέλλοντός ποτε τοῦ Ἀδμήτου θανεῖν, αὕτη εἴλετο

ὑπὲρ αὐτοῦ θάνατον· καὶ Ἡρακλῆς αὐτὴν διὰ τὴν εὐσέ-
βειαν ἀφελόμενος, καὶ ἀναγαγὼν ἐκ τοῦ "Αἰδου, ἀπέδω-
κεν Ἀδμήτῳ. Ἄλλ' ἐγένετο τι τοιοῦτον. Ἐπειδὴ Πε-
λίαν ἀπέκτειναν αἱ θυγατέρες, "Ακαστος ὁ Πελίου
ἔδιώκεν αὐτὰς, καὶ τὰς μὲν ἄλλας λαμβάνει· "Αλκηστις
δὲ καταφεύγει εἰς Φερὰς πρὸς Ἀδμητον, τὸν ἀνεψιὸν
αὐτῆς· καὶ καθεζομένην ἐπὶ τῆς ἑστίας οὐκ ἐβούλετο
Ἀδμητος Ἀκάστῳ ἔκδοτον ἔξαιτουμένῳ δοῦναι. Ο δὲ
πολλὴν στρατιὰν παρακαλίσας ἐπὶ τὴν πόλιν, ἐπυρπό-
λει αὐτούς. Ἐπεξιὼν δὲ ὁ Ἀδμητος, ἔχων καὶ λοχα-
γοὺς, νύκτωρ, συνελήφθη ζῶν· ἡπείλει δὲ Ἀκαστος
ἀποκτείνειν αὐτόν. Πυθομένη δὲ ἡ Ἀλκηστις, ὅτι μέλ-
λει ἀναιρεῖσθαι Ἀδμητος δι' αὐτὴν, ἔξελθοῖσα ἑαυτὴν
παρέδωκε. Τὸν μὲν οὖν Ἀδμητον ἀφίσιν ὁ Ἀκαστος,
ἐκείνην δὲ συλλαμβάνει. Ἐλεγον οὖν οἱ ἄνδρωποι·
Ἄνδρείᾳ γε Ἀλκηστις ἔκοῦσα ὑπεραπέθανεν Ἀδμήτου.
Τοιούτο μέντοι οὐκ ἐγένετο, ώς ὁ μῦθος φησι. Κατὰ
γοῦν τὸν καιρὸν τοῦτον Ἡρακλῆς ἥκειν ἄγων ἐκ τινῶν
τόπων τὰς Διομήδους ἵππους. Τούτον ἐκεῖσε πορευό-
μενον ἔξενιστεν ሆδητος. Ὁδυρομένου δὲ Ἀδμήτου τὴν
συμφορὰν τῆς Ἀλκήστιδος, ἀγανακτησάμενος Ἡρακλῆς,
ἐπιτίθεται τῷ Ἀκάστῳ, καὶ τὴν στρατιὰν αὐτοῦ δια-
φείρει, καὶ τὰ μὲν λάφυρα τῇ αὐτοῦ στρατιᾷ διανέμει,
τὴν δὲ Ἀλκηστιν τῷ Ἀδμήτῳ παραδίδωσιν. Ἐλεγον
οὖν οἱ ἄνδρωποι, ώς ἐντυχὼν Ἡρακλῆς, ἐκ τοῦ θανάτου
ἔρρυστο τὴν Ἀλκηστιν. Τούτων γενομένων, ὁ μῦθος
προσανεπλάσθη.

SPHINX.

545. Περὶ τῆς Καδμείας Σφιγγὸς λέγουσιν, ώς θη-
ρίον ἐγένετο, σῶμα μὲν ἔχον ώς κυνὸς, κεφαλὴν δὲ καὶ
πρόσωπον κόρης, πτέρυγας δὲ ὄρνιθος, φωνὴν δὲ ἀνδρώ-
που. Καθεζομένη δὲ ἐπὶ Σφιγγίου ὄρους, αἴνιγμά τι

τῶν πολιτῶν ἔκάστῳ ἔλεγε, καὶ τὸν μὴ εὑρόντα ἀνήρει.
 Εὐρόντος δὲ τοῦ Οἰδίποδος τὸ αἴνιγμα, ρίψασα ἑαυτὴν
 ἀνεῖλεν. "Εστι δὲ ἀπιστος καὶ ὀδύνατος ὁ λόγος. "Εχει
 οὖν ἡ ἀλήθεια ὡδε. Κάδμος ἔχων γυναῖκα Ἀμαζονίδα,
 ἥ δημοτα Σφίγξ, ἥλθεν εἰς Θήβας, καὶ ἀποκτείνας τὸν
 Δράκοντα, τὴν τούτου βασιλείαν παρέλαβε· μετὰ δὲ
 καὶ τὴν ἀδελφὴν Δράκοντος, ἥ δημοτα Ἀρμονία. Αἰσθο-
 μένη δὲ ἡ Σφίγξ ὅτι καὶ ἄλλην ἔγημε, πείσασα τοὺς
 πολλοὺς τῶν πολιτῶν συναπαίρειν αὐτῇ, καὶ τῶν χρημά-
 των τὰ πλεῖστα ἀρπάσασα, καὶ τὸν ποδῶκυν κύνα, δν
 ἦκε Κάδμος ἄγων, λαβοῦσα, μετὰ τούτων ἀπῆρεν εἰς τὸ
 λεγόμενον ὄρος Σφιγγίον, καὶ ἐντεῦθεν ἐπολέμει τῷ
 Κάδμῳ. Ἐνέδρας δὲ ποιουμένη καذ' ἔκάστην ὥραν
 ἀνήρει. Καλοῦσι δὲ οἱ Θηβαῖοι τὴν ἐνέδραν αἴνιγμα.
 Ἐνρύλλουν δὲ οἱ πολῖται λέγοντες, ἡ Σφίγξ ἡμᾶς, αἴνι-
 γμά τι λέγουσα, διαρπάζει. Ἐξευρεῖν δὲ τὸ αἴνιγμα
 οὐδεὶς δύναται. Κηρύπτει δὲ ὁ Κάδμος τῷ ἀποκτενοῦντι
 τὴν Σφίγγα δώσειν χρήματα πολλά. Ἐλθὼν οὖν ὁ
 Οἰδίπους, ἀνὴρ Κορίνθιος, τά τε ἄλλα πολεμικὰ ἄγα-
 θὸς, ἔχων ἵππον ποδῶκυν, καὶ τινας λαβὼν μεδ' ἑαυτοῦ
 τῶν Καδμείων, νυκτὸς ἀπιὼν ἐπὶ τὸ ὄρος, ἀπέκτεινε τὴν
 Σφίγγα. Τούτων οὕτω συμβάντων, ὁ μῦθος ἐπετη-
 δεύθη.

V. MYTHOLOGY.

PROMETHEUS.

546. Προμηθεὺς ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλά-
 σας ἔδωκεν αὐτοῖς καὶ πῦρ λάθρα Διός, ἐν νάρδηκι κρύ-
 ψας. Ως δὲ ἤσθετο Ζεύς, ἐπέταξεν Ἡφαίστῳ τῷ

Καυκάσῳ ὅρει τὸ σῶμα αὐτοῦ προσηλώσαι· τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν· ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἔτῶν ἀριθμὸν ἐδέδετο· καθ' ἑκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος αὐτοῦ τοὺς λοβοὺς ἐνέμετο τῶν ἡπάτων, αὐξανομένων διὰ νυκτός. Καὶ Προμηθεὺς πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ὕστερον ἔλυσεν.

ORPHEUS.

547. Ὁρφεὺς ὁ ἀσκήσας κιθαρῳδίαν ἃδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποδανούσης δὲ Εύρυδίκης τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς Ἀιδουνὸν ἀγαγεῖν αὐτήν, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. Ο δὲ ὑπέσχετο τοῦτο ποιήσειν, ἀν μὴ πορευόμενος Ὁρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ο δὲ ἀπιστῶν, ἐπιστραφεὶς ἐθεάσατο τὴν γυναικα· ἥ δὲ πάλιν ὑπέστρεψεν.

TANTALUS AND NIobe.

548. Τάνταλος μὲν Διὸς ἦν υἱός, πλουτῷ δὲ καὶ δόξῃ διαφέρων κατώκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν ἀπὸ τοῦ πατρὸς Διὸς εὐγένειαν, ὡς φασι, φίλος ἐγένετο τῶν Θεῶν ἐπὶ πλεῖστον. Ὅτερον δὲ τὴν εὐτυχίαν οὐ φέρων ἀνθρωπίνως, μετασχῶν κοινῆς τραπέζης καὶ πάσης παρρήσιας ἀπήγγελε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Διὸς δὲ τοῖς οὐρανοῖς καὶ οὐρανοῖς ἐκολάσθη καὶ τελευτήσας αἰώνιου τιμωρίας ἡξιώθη καταχθεὶς εἰς τοὺς ἀσεβεῖς. Τούτου δὲ ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δὲ ἐγένετο υἱὸν ἑπτὰ καὶ θυγατέρας τὰς ἶσας, εὐπρεπείᾳ διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρυαττομένη πλεονάκις ἐκαυχᾶτο καὶ τῆς Λητοῦς ἔαυ-

τὴν εὔτεκνοτέραν ἀπεφαίνετο. Εἰδ' ἡ μὲν Λητὼ χολωσαμένη προσέταξε τῷ μὲν Ἀπόλλωνι κατατοξεύσαι τοὺς νιὸὺς τῆς Νιόβης, τῇ δὲ Ἀρτέμιδι τὰς θυγατέρας. Τούτων δὲ ὑπακουσάντων τῇ μητρὶ καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὄξεώς ἀμα εὕτεκνον καὶ ἄτεκνον γενέσθαι.

ALCESTIS.

549. Ἄδμήτου δὲ βασιλεύοντος τῶν Φερῶν, ἐθήτευσεν Ἀπόλλων αὐτῷ μνηστευομένῳ τὴν Πελίου θυγατέρα Ἀλκηστιν. Δώσειν ἐπαγγειλαμένου Πελίου τὴν θυγατέρα τῷ καταζεύξαντι ἄρμα λεόντων καὶ κάπρων, Ἀπόλλων ζεύξας ἔδωκεν ἐκείνῳ. Ὁ δὲ κομίσας πρὸς Πελίαν, Ἀλκηστιν λαμβάνει. Ἀπόλλων δὲ ἥτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἄδμητος μέλλῃ τελευτᾶν, ἀπολυθῆ τοῦ θανάτου, ἀν ἑκουσίως τις ὑπὲρ αὐτοῦ θυγάτεραν ἔληται, πατὴρ, ἡ μῆτηρ, ἡ γυνή. Ὡς δὲ ἥλθεν ἡ τοῦ θυγάτερεν ἡμέρα, μήτε τοῦ πάτρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θυγάτεραν θελόντων, Ἀλκηστις ὑπεραπέθανε, καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη.

PERSEUS AND ANDROMEDA.

550. Ὁ Περσεὺς παραγενόμενος εἰς Αἰδιοπίαν, ἡς ἔβασίλευε Κηφεύς, εὑρε τὴν τούτου θυγατέρα Ἀνδρομέδαν παρακειμένην βορὰν θαλασσίῳ κήτει. Καστιέπεια γὰρ ἡ Κηφέως γυνὴ Νηρήσιν ἥρισε περὶ κάλλους καὶ πασῶν εἶναι κρείσσων ηὐχησεν· ὅθεν αἱ Νηρηῖδες ἐμήνισαν, καὶ Ποσειδῶν αὐταῖς συνοργισθεὶς πλήμυμαράν τε ἐπὶ τὴν χώραν ἐπεμψε καὶ κῆτος. Ἀμμωνος δὲ χρήσαντος τὴν ἀπαλλαγὴν τῆς συμφορᾶς, ἐὰν ἡ Καστιέπειας θυγάτηρ Ἀνδρομέδα προτεθῆ τῷ κήτει βορά, τοῦτο ἀναγκασθεὶς ὁ Κηφεὺς ὑπὸ τῶν Αἰδιόπων ἐπραξε καὶ

προσέδησε τὴν θυγατέρα πέτρᾳ. Ταύτην θεασάμενος ὁ Περσεὺς καὶ ἐρασθεὶς ἀναιρήσειν ὑπέσχετο Κῆφεῖ τὸ κῆτος, εἰ μέλλει σωθεῖσαν αὐτὴν αὐτῷ δώσειν γυναικα· ἐπὶ τούτοις γενομένων ὅρκων, ὑποστὰς τὸ κῆτος ἔκτεινε καὶ τὴν Ἀνδρομέδαν ἔλυσεν.

SPHINX.

551. Κρέοντος δὲ βασιλεύοντος, οὐ μικρὰ συμφορὰ κατέσχε Θήβας. "Ἐπεμψε γὰρ" Ἡρα Σφίγγα· εἶχε πρόσωπον μὲν γυναικός, στῆθος δὲ λέοντος καὶ πτέρυγας ὄρνιθος. Μαδοῦσα δὲ αἴνιγμα παρὰ Μουσῶν ἐπὶ τὸ Φίκειον ὅρος ἐκαθέζετο καὶ τοῦτο προύτεινε Θηβαίοις. "Ην δὲ τὸ αἴνιγμα· Τί ἔστιν ὃ μίαν ἔχον φωνὴν τετράπουν καὶ δίπουν καὶ τρίπουν γίγνεται; Χρησμοῦ δὲ Θηβαίοις ὑπάρχοντος τηνικαῦτα ἀπαλλαγήσεσθαι τῆς Σφιγγός, ἥνικα ἀν τὸ αἴνιγμα λύσωσι, προσιόντες πολλοὶ ἐπειρῶντο εὔρειν, τί τὸ λεγόμενόν ἔστιν· ἐπεὶ δὲ μὴ εὔροιεν, ἀρπάσασα ἔνα κατεβίβρωσκε· Πολλῶν δὲ ἀπολλυμένων καὶ τὸ τελευταῖον Αἴμονος τοῦ Κρέοντος, κηρύσσει Κρέων τῷ τὸ αἴνιγμα λύσοντι καὶ τὴν βασιλείαν καὶ τὴν Λαιόν δώσειν γυναικα. Οἰδίπους δὲ ἀκούσας ἔλυσεν εἰπὼν τὸ αἴνιγμα τὸ ὑπὸ τῆς Σφιγγὸς λεγόμενον ἄνθρωπον εἶναι· γεννᾶσθαι γὰρ τετράπουν βρέφος τοῖς τέτταρσιν ὀχούμενον κώλοις, τελειούμενον δὲ τὸν ἄνθρωπον εἶναι δίπουν, γηρῶντα δὲ τρίτην προσλαμβάνειν βάσιν τὸ βάκτρον. "Η μὲν οὖν Σφίγξ ἀπὸ τῆς ἀκροπόλεως ἐαυτὴν ἔρριψεν, Οἰδίπους δὲ καὶ τὴν βασιλείαν παρέλαβε, καὶ τὴν μητέρα ἔγημεν ἀγνοῶν.

NOTES.

FABLES.

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These Fables are from a collection bearing the name of Aesop, the celebrated fabulist of antiquity, who probably lived about 600 B. C. He was born a slave, but, having obtained his freedom, he entered upon a course of travel, and became distinguished as a wit and a philosopher. Many of the fables ascribed to him were probably composed by later writers.

488. *ἰδών*, 2 aor. act. part. of *δράω*.—*ἔφη*, imp. 3 sing. of 215 *φημί*.—*ἄντις ήν*, would be, 436.

489. 'Ο δέ, and it, the lamb: the article with δέ is often best rendered by and, with the appropriate pronoun.—*κατέφυγε*, 2 aor. of *καταφεύγω*.—*προσκαλουμένου . . . λέγοντος*, genit. absol. with *λίκου*, denoting time, when the wolf called, &c. 448.—*ἐκεῖνος*, that one, he, i. e. the lamb.—'Αλλ', well but, assenting to what had been said; i. e. true, he will sacrifice me, but.—*ἐστί*, what is the subject?—*διαφθαρῆναι*, 2 aor. infin. pass. of *διαφθείρω*.

490. *ἐπιστάς*, from *ἐφίστημι*.—*ἀρδεύοντι*, 442.—*αὐτοῦ*, genit. of source after *ἐπινθάνετο*, inquire of him, asked from him. This verb takes the same construction as those of hearing, 346.—*μεμαρασμένα*, perf. pass. part. of *μαραίνω*.—*κακεῖνος*, καὶ *ἐκεῖνος*, and he.—*τῶν μὲν*, the former, referring to *τὰ μὲν ἄγρια*.

491. *τίκτουσαν*, lit. laying; translate which laid.—*πλείους*, 216 accus. pl. of *πλείων*, comparative of *πολύς*; decline like *μείζων*, 148.—*τέξεται* and *τεκεῖν* from *τίκτω*.—*ἡμέρας*, 383.—*τοῦτο*, this, referring to the condition, εἰ . . . *παραβάλοι*.—*γενομένη*, 2 aor. mid. part. of *γίγνομαι*, having become, or when she had become.

492. *τῶν . . . βουλομένων*, gen. absol. denoting time, when the birds wished.—*χειροτονεῖν*, to extend or raise the hand, as in voting; hence, to elect, choose.—*σοῦ βασιλεύοντος*, lit. you being king; translate while you are king, or if you are king.—*ἡμῖν*, indirect object, 842.

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216 493. *βοπάλοις*, dative of means, 386.—*παίοντα* belongs to *ὸνηλάτην*.—*ἴφη* takes the rest of the sentence as direct object.—'Αλλ', but: the thought is, Before I deemed you happy, *but now I do not*.—*δρῶ*, give the direct object.

494. *Ἐχων*, having; translate *who had*, 442.—*κύνα Μελιταῖον*, *Melitean dog*. The lap-dogs of Melite, now Malta, were, according to Strabo, much esteemed by the Roman ladies.—*διετέλει . . . προσπαίζων*, lit. *continued playing*; trans. *was continually playing*.—*εἰ . . . εἰχεν*, if at any time he took (had) his meal out of doors.—*ἐκόμιζε*, *he used to bring, was wont to bring*; imperfect to express customary action.—*αὐτῷ*, *for him*, i. e. the dog.—*ζηλώσας*, *having envied*; trans. *from envy*, as the cause of his action, 448.—*προσέδραμεν*, 2 aor. act. of *προστρέχω*.—*αὐτός*, *himself*; trans. *of his own accord*, i. e. uncalled.—After *ἐκέλευσε* supply *τινά*, *some one*.—*παίοντα . . . ἀναγαγεῖν*, lit. *beating to take*; trans. *to beat him and to take him*.—*τοῦτον*, *this one*, i. e. the ass.

217 495. *Χαλκοῦ*, lit. *brass*, hence *brazen trumpet*; governed by *πλήν*, except. H. 619: C. 349: S. 194.—*Διὰ τοῦτο γάρ*; there is an ellipsis here, and *γάρ* introduces a reason for that which is omitted. The thought is, *We will not grant your request*, for, &c. —*μᾶλλον τεθνήξῃ*, *you shall more surely die*; *τεθνήξῃ* is in the fut. perf. mid. of *θνήσκω*.—*μὴ δυνάμενος*, *not being able*; trans. *though not able*, or *without being able*.

496. *Χειμῶνος ὥρᾳ*, *in the season of winter*, or simply *in the winter*, 383.—*μύρμηκας . . . τροφήν*, 357: H. 553: C. 435, 436: S. 165. —What is the direct object of *εἶπον*? See 422.—*τὸ δέρος*, *during the summer*, 383.—*δέ*, *but he*, i. e. the cicada.—*γελάσαντες εἶπον*, lit. *having laughed, said*; trans. *laughed and said*.—'Αλλ', see note on this word in 489.—With *χειμῶνος* supply *ὥραις*.—*εἰ . . . ηὔλεις*, *if you piped*; the indicative to denote a real case, 436.

497. *Κρίθην*, *barley*, still much used in the East as food for horses.—*κλέπτων . . . πωλῶν*, participles denoting time, *while he was stealing and selling*, 448.—*πάσας ἡμέρας*, lit. *all days*; trans. *every day*, 383.—*τὴν τρέφουσαν*, lit. *the supporting*; trans. *which supports me*, 442.

498. *ἐλθόντος*, 2 aor. part. of *ἔρχομαι*. The participle denotes time relative to the principal verb; if the participle is present, its time is the same as that of the verb; but if it is past, it denotes time past with reference to that verb. Here *ἐλθόντος* is past with

reference to *ἡρώτα*, which is itself past; hence the participle has 217 the force of the pluperfect, *when the stag had come*: διαφθέροντος, on the contrary, being present, denotes the same time as *ἡρώτα*; hence translate *was destroying*.—εἰ δύνατο, if, or whether, he (the man) *would be able*.—μετ' αὐτοῦ, with him, the horse.—ἔφησεν, aor. of φημί, *to say yes*.—ἐὰν λάβῃ, if he (the horse) *would take*; λάβῃ, 2 aor. subj. of λαμβάνω.—αὐτός, he himself, the man.—ἀναβῆ, 2 aor. subj. of ἀναβαίνω.—ἔχων, *having*, may be translated *with*.—With συνομολογήσαντος supply τοῦ Ιππου. —ἀντὶ τοῦ τιμωρήσασθαι, lit. *instead of the to avenge himself*, translate *instead of avenging himself*. See 440, R. 2.

499. ὡς . . . ὅντας, *as being*, i. e. because they were.—After 218 ὡς . . . εὐμήκη, supply ὅντα, from ὅντας, above.—πιῶν, 2 aor. part. of πίνω.—καταλαβόντος, from καταλαμβάνω.—δραμάν, 2 aor. part. of τρέχω; ἐμβάς of ἐμβαίνω; ἐμπλακεῖς, 2 aor. pass. part. of ἐμπλέκω (*ἐν* and πλέκω, 240); the first and second denoting time, the third means, *when he had run and had entered*, &c.; *he was caught by having become entangled*.—὾ . . . ἐγώ, nominative used in exclamations. H. 541: C. 343.—ἐκ, lit. *from*, here *by means of*.—προεδόθην, 1 aor. pass. of προδίδωμι, *to betray*.

500. μικροῦ, used adverbially, *almost*.—ἀποδανεῖν, 2 aor. infin. of ἀποδνήσκω; for government, see 435.—ἐκ τρίτου, lit. *from the third (time)*; trans. *the third time*.—αὐτοῦ depends upon κατεδάρησεν by the force of the preposition κατά.—προελθόντα, 2 aor. part. of προσέρχομαι (*πρός* and ἔρχομαι).—ὡς . . . διαλεχθῆναι, lit. *as even having approached to converse*; trans. *as even to approach and converse (with him)*.

501. ἔξηλθον, 2 aor. of ἔξέρχομαι.—πολλῆς . . . συλληφθείσης, lit. *much game therefore having been jointly taken*; trans. *when therefore much game had been taken between them*; συλληφθείσης, 1 aor. pass. part. of συλλαμβάνω (*σύν*, *together*, and λαμβάνω, *to take*).—διελεῖν, 2 aor. of διαιρέω (*διά* and αἴρεω), *to take apart*; trans. *to divide (it, i. e. the game)*.—ἐκ τῶν ίσων, lit. *from the equal*; trans. *of equal value*.—προύτρέπετο for προετρέπετο, imperf. mid. of προτρέπω, *urged them*.—κατέφαγεν, 2 aor. act. of καταφάγω, not used in pres.; κατεσθίω supplying its place.—ἥ δ', and she, the fox.—βραχύ τι, *some trifling thing*.—κατέλιπε, from καταλείπω.—With λέων supply ἔφη.—After συιφορά supply ἐδίδαξεν from the preceding question.

JESTS.

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These Jests or Witticisms are from a work ascribed to Hierocles, a philosopher and wit who flourished at Alexandria, in the fifth century of our era.

219 502. Σχολαστικός, properly *a scholar, a philosopher*, then one who makes pretension to learning, a pedant. The object of Hierocles in these jests is to ridicule such pretensions. This word may generally be translated *pedant*, though in some instances *simpleton* will accord better with the context.—*οἰκίαν πωλῶν*, *selling a house, or having a house to sell.*—*εἰς δεῖγμα, for a sample.*—*περιέφερεν*, imperfect to denote customary action, used to carry about.

503. εἰδέναι, 2 perf. infin. of δράω, *I see*; 2 perf. οἶδα, *I have seen*, hence *I know*. Synopsis as follows: Indic. οἶδα, Subj. εἰδῶ, Opt. εἰδεῖην, Imp. ισθι, Infin. εἰδέναι, Part. εἰδώς.—έσοπτρίζετο, imperf. mid. without the augment.

504. μαθάν, 2 aor. part. of μανθάνω.—ζῆ, pres. indic. act. 3d. sing. of ζάω, irregular contraction, for ζᾶ.

505. εἰς χειμῶνα ναυαγῶν, *being shipwrecked in a storm*; lit. *into a storm*: the Greek involves the idea of coming *into* the storm, i. e. of being caught in it.—πρὸς τὸ σωθῆναι, *lit. to the to be saved; render for safety, or to save himself.*

506. τῷ ζῶντι, *the one who was still alive*; supply ἀδελφῷ.

508. ὑπεισελθών, 2 aor. act. part. of ὑπεισέρχομαι.—ὑφαπλώσατο; observe the omission of the temporal augment.—τὸν κόλπον, *the bosom, lap*; here *the lap or folds of his robe.*—ὡς ὑποδεξόμενος; ὡς with fut. part. denotes *purpose* or *intention*; render *with the intention of catching*, or simply *to catch*.

509. What is the direct object of ξμαθον? 423.—κάκεῖνος, by crasis for καλ ἔκεῖνος.—After δ σκολαστικός supply ἔφη.—δ εἰπὼν μοι, *he who told me*, 442.—πολλῷ, *by much, or much.* With comparatives the measure of difference is often expressed by the dative. H. 610: C. 419: S. 197: N. 3.—σου, 452.

510. Ὄμοσεν, from ὅμνυμι.—ὅματος, 346.

511. Καδ' for κατά.—Ο δέ, supply ἔφη.—Σύγγνωθι, 2 aor. imp. of συγγνώσκω (*σύν* and *γνώσκω*). Synopsis of 2 aor. of γνώσκω is: Ind. ἔγνων, Subj. γνῶ, Opt. γνοίην, Imp. γνῶθι, Infin. γνῶναι, Part. γνούς.—μοι, indirect object.—ὅτι οὐ προσέσχον, lit. *that I did not have (my mind) to (you); supply τὸν νοῦν and σοι*; render *that I did not notice you.*

513. πυθομένου . . . τινος, 448; πυθομένου, from πυνθάνομαι. 220
 514. δαπανημάτων, 346.—ἡμῖν depends upon σύν in σύγχαιρε.
 —τρέφει, why singular? 326.
 515. ἐν Ἑλλάδι ὅντι, who was in Greece, 442.—τοῦ . . . ἀμελή-
 σαντος, 448.—συνώφθη, 1 aor. pass. of συνοράω; the agent is τῷ
 φίλῳ, the dative instead of the genitive with ὑπό, 386, III.—
 ἀπέστειλας, from ἀποστέλλω.
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ANECDOTES.

These Anecdotes of eminent men in antiquity are mainly from the works of Diogenes Laertius and Plutarch; a few are from Stobaeus and Aelian.

516. Ἀγησίλαος, celebrated Spartan king.—θανάτου, 346.
 —καταφρονήσας, having despised; render by having disregarded;
 this answers the question πῶς, 448.—2. Ταῦτ', supply δεῖ μανθά-
 νειν.—οὗ, dat. of means with χρήσονται, render like direct object
 which they will use.—3. διὰ τί μάλιστα, for what reason espe-
 cially.

517. 2. ἀπερύκειν depends upon ἴκανοί. H. 767: C. 620: S. 221
 219.—3. Μαντινεία, city in Arcadia, famed for the victory of
 Epaminondas over the Spartans, 362 b. c., and that of Agis over
 the Argives, 418 b. c.—κωλυόμενος, being restrained (by others).
 —τὸν . . . βουλόμενον is the subject of μάχεσθαι, 413, 3). H. 773:
 C. 626: S. 158.

518. Ἀλκιβιάδην, an Athenian general and demagogue, of rare talents, but of unprincipled character. He refused to obey the summons of his country when ordered home from Sicily on a charge of sacrilege. Sentence of death was accordingly pronounced against him in his absence.—Ἐγώ, supply verb from πιστεύεις above, I would not commit the decision even to my mother.—μέλαιναν ψῆφον; the black pebble was used in voting for condemnation; the white, for acquittal.—2. κατέγνωσται, perf.
 pass. of καταγνώσκω, with augment in place of reduplication.—Δείξωμεν, let us show.—Δεκελικὸν . . . πόλεμον; the latter part of the Peloponnesian war is so called from the town of Decelēa in Attica, where, at the suggestion of Alcibiades, the Lacedaemonians, in the spring of 413 b. c., established a permanent encampment.

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- 221 519. *τοὺς ἄνδρας νικήσαντας*, those who have conquered men; *ἄνδρας*, object of *νικήσαντας*.
520. *Ανάχαρσις*, a Scythian of noble family, who visited Athens, in the time of Solon, to acquire wisdom.—*Αὐτοί*, supply *πολέμιοι εἰσιν*.—2. *σὸν δέ*, supply *ἴνειδος εἰ*.
- 222 521. *πρὸς τὸν . . . καλοῦντα . . . Αθηναῖον*, to the Athenian who called.—*μεμαδήκαμεν*, from *μανδάνω*.—2. *Κηφισοῦ*; the Cephissus is a small stream near Athens, the Eurotas a river near Sparta. The retort of the Spartan is particularly spirited, “We have never driven you from the Eurotas,” for the best of reasons, you were never there.—*Εὐρώτα*, genit. for *Εὐρώτου*.—3. *ἔφη*, supply *Ἀνταλκίδας*.
522. *εἰργασμαι*, perf. mid. of *ἐργάζομαι*; observe peculiarity of augment, *εὶ* for *ἡ*.—*τί . . . φιλοσοφίας*, what advantage had accrued to him, or what advantage he had derived from philosophy; *περιγέγονεν*, perf. of *περιγίγνομαι*, translated by the pluperf., because it is perfect with respect to *ἐρωτηθεὶς*, which is itself past.—*Τὸ . . . δύματεῖν*, subject of *περιγέγονεν* understood.
523. 2. *Τοσούτου*, 386.—*Πρίω*, imperat. 2 aor. mid. of *πρίαμαι*, not used; supply *ἀνδράποδον*.—3. *ἐπὶ . . . ζῆν*, for the extravagantly to live; render for his extravagant living.—4. *τοῦ . . . λέγειν*, used as noun in gen. limiting *ἔξουσίαν*, 440, R. 2.—*τοῦ . . . ἀκούειν*, gov. by *ἔξουσίαν* understood.—With *ἔγώ* supply *ἔξουσίαν ἔχω*.
- 223 524. *μὴ πιστεύεσθαι* is subject of *περιγίγνεται*, understood: this is the *κέρδος* which they receive.—2. *Χάρις*, supply *γηράσκει*.—3. “*Οσφ*; see note on *πολλῷ*, 509.—*Oἱ ζῶντες*, supply *διαφέρουσι*.—7. *εἴη*, opt. because dependent upon past tense, as *καυχώμενον* relates to the same time as *ἔφη*, 424.—*πατρίδος* gov. by *ἄξιος*, worthy of.
525. *δι' αἵματος*, lit. through, by means of blood; render with or in blood.—*μέλανος*, black, hence ink.—*Δράκων*, Athenian law-giver, whose code, from its severity, was said to be written in blood.—2. *ἐκείνων . . . προσεχόντων*, when they (the people) did not attend: supply *τὸν νοῦν*.—*ἐπιτρέψωσιν*, subj. of purpose.—*προτρέψαμένων*, supply *εἰπεῖν*: observe difference of force between this word and *ἐπιτρέπω*, to permit: this means to urge forward, so eager were they to hear that they even urged him to speak.—*δδόν*, accus. of kindred signification as in the Eng. to go a journey.—*ἔπτη*, 2 aor. of *ἴπταμαι*.—*ἔπαθεν*, 2 aor. of *πάσχω*.—*Κεχόλωται*, supply *Δήμητρα*, as subject.

526. Ἐλλάδος, gov. by ποῦ, 151.—ἴδοι, 424.—οὐδαμοῦ, Dio- 223
genes could not find a man any where. See 6, below.—2. τοιοῦ-
τον, such, i. e. *the blush of modesty*, implied in ἐρυθριῶν.—3. σου,
346.—5. Καγώ=καλ ἔγώ.—δ κύων, a name often given to Dio-
genes from his habits of life.—6. μεδ' ἡμέραν, by day; μεδ' for
μετά.—7. ἀλούς, 2 aor. part. of ἀλίσκομαι.—ἄρχειν, supply οἶδα.
—κήρυκα, *the crier at the auction*.—8. εἰσίτω, imperat. 3 sing.
of εἰσειμι (*eis* and εἰμι, *to go*); εἰμι (*to go*) is irregular. Synopsis of
the Present is as follows: Ind. εἰμι, Subj. ἴω, Opt. ιοίην, Imp. ίθι,
Inf. ιέναι, Part. ιών.—10. Πλάτωνος δρισαμένον, *when Plato had*
given the definition, καὶ εὑδοκιμοῦντος, *and was making a reputation*
by it.—τίλας, from τίλω.—εἰσήνεγκεν, from εἰσφέρω.

528. Ἀπό, lit. *from*; render *on account of*.—ἔστιν, is possi- 224
ble; what is its subject?—2. ἡμῶν depends upon ἔγγύς,—
ἡμεῖς, supply πάρεστιν.—ἀντέγραψε. This was during his mem-
orable defence of Thermopylae, 480 b. c.—Μολὼν λάβε, *having*
come take; render *come and take (them)*.—μολών, 2 aor. part.
See ἔμολον, under βλάσκω.

529. εἴδιστε, 1 aor. of ἔδίξω, augment εἰ for ḥ.—3. Ὅπως . . . 225
διαλείπωμεν, *that we may never cease honoring*, &c. Supply the
leading clause.

530. ὅπότε μέλλοι, *whenever he was about*, &c.: the opt. here,
as often, is used of repeated action.—Πρότεχε, supply τὸν νοῦν,
attend, *take heed*.—Ἐλλήνων καὶ Ἀθηναίων, in apposition with
ἔλευθέρων, 443.—2. μέλαν ἱμάτιον, i. e. in mourning.

531. λέοντος στρατηγοῦντος, lit. *a lion being general*; render
with a lion for its general.—δεκὰ στρατηγούς; ten generals were
elected yearly at Athens.—αὐτὸς γὰρ . . . εὑρηκέναι, *for that he*
himself had found=*for he said that he*, &c.; εὑρηκέναι from εὑ-
ρίσκω.

532. 2. Τῆς γυναικός, *his wife*, Xanthippe.—ἔβούλου, sc. ἀπο- 226
Θηῆσκειν με.—4. ἡδονῶν, gov. by ἀπέχεσθαι understood.

533. Τῶν . . . μνωμένων, dep. upon τὸν ἐπιεικῆ, 151.—χρή-
ματα, scil. δεόμενα.—2. ἔτι . . . ὥν, abridged temp. clause, 448.
—στρατηγῶν, part. *commanding*. There were ten Athenian
generals in the field, Themistocles among the number, but Miltiades
was the general in command on the day of the battle. This
is the celebrated battle of Marathon, in which 10,000 Athenians,
aided by 1,000 Plataeans, in the year 490 b. c. won a signal victory
over at least 100,000 Persians.—ἐντυχέιν, 2 aor. infin. of ἐντυγχά-
νω.—τὸ Μιλτιάδου τρόπαιον, *the trophy of Miltiades* in commem-

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226 oration of the victory.—3. Ἀχιλλεὺς . . . "Ομηρος, the former the hero of the Iliad, the latter its author.—'Ολυμπιάσιν, the Olympic games, celebrated at Olympia in Elis once in four years. An Olympic victory was one of the highest honors which a Greek could attain.—4. δέ, he, Themistocles.

534. Εἵμαρτο, plup. pass. of μείρομαι, with the force of imperf. used impers. it was fated.—δαρῆναι, 2 aor. pass. of δέρω, sc. εἱμάρτο σοι. Zeno was a Stoic; the slave therefore endeavored to justify himself on the Stoic principle that every thing was fated.

—2. ὅτα, from οὐς.—πλείω, neut. pl. comp. of πολύς.—ηττονα, n. pl. of κακός, less.—συνερρήνηκεν, perf. act. of συρρέω.

227 535. τοῦ . . . ἀνδρός, her husband, Admetus king of Pherae. An oracle had declared that he could not recover from his illness unless some one would die in his stead. Alcestis offered herself as the substitute.—2. ἔξοστρακισμόν, ostracism. The Athenian government sometimes decreed that the citizens might write upon shells (*όστρακον*) the names of any persons whom they wished to banish. The one against whom the most votes were cast (if not less than 6,000) went into banishment for ten years. Aristides, one of the purest and best of the Athenian statesmen, was a victim of this unjust institution.—Γιγνώσκεις γάρ, &c. object of ἔφη: γάρ, for; render then, as often in questions. There is an ellipsis: Why do you ask this, *for do you know?*—τῇ τοῦ, &c. the name of the Just. The rustic voted against him simply because he was tired of hearing him called the Just. Probably many a vote cast at the ostracism was supported by no better reason.—

3. δ 'Αγησιλάου, the son of Agesilaus, sc. νιός; the article is often so used before a genitive to denote son or daughter.—Χαιρωνεῖα, city in Boeotia, famed for the victory of Philip over the Greeks, 338 B. C.—σκληροτέραν, somewhat harsh, or too harsh.—γενεθημένην, from γίγνομαι.—νικᾶν, 430, 2).—7. Ινα σιγᾶν, sc. μάθης.—8. κατὰ . . . τρόπον, according to or in the style of his country, i. e. with laconic (from Laconia) brevity.—"Ομηρον, 'Ησιόδον, the two great Epic poets of Greece; the former treated of war, the latter of the arts of peace, husbandry, &c.; hence called the poet of the Helots, who were serfs, and cultivated the soil for their Spartan lords.—9. ἀτείχιστος; Sparta, unlike Athens, was but a group of unpretending villages, without even an encircling wall to give it the appearance of a city; it was, however, well protected by mountain barriers, though the Spartan boast, in the anecdote before us, contains much truth.—10. μεμαθηκότα, from

μανθάνω.—11. *ἀφῆκεν*, from *ἀφίημι*.—*τιμωρίας*, 452.—16. 227
ἴχοι, 424.—*ἴφη* agrees with *Στρατόνικος*.—*Σὺν τοῖς θεοῖς* involves a pun, as it may mean either *with the blessing of the gods*, as his hearer would understand it, or *with* (i. e. including) *the gods* (the nine Muses and the Apollo), as he intended it.—*δώδεκα*, supply *μαθητὰς* *ἴχω*.—17. *λέγουσιν*, part. dat. pl.

LEGENDS.

These Legends are from an ancient work entitled *Περὶ Ἀπίστων Ἰστοριῶν*, whose object was to show that many of the Grecian legends were historical fictions, having indeed a basis of fact, but being in all their details fabrications of poets and fabulists. This general view of mythological stories is perhaps correct, though the particular explanations here given may not be worthy of much confidence. The work is ascribed to *Palaephatus, of whom little is known: he probably lived in the fourth century before Christ.

536. *'Οδυσσεῖ*, one of the most celebrated of the Grecian heroes at Troy. His wanderings form the subject of the Odessey of Homer.—*ἀσκῷ*, *a leathern bag*; according to Homer, made of the skin of an ox nine years old.—*ὡς οὐκ οἶόν τε*, lit. *that (this is) not (such) as (to be)*; render *that this is not possible*.—*τῇ . . . αὐτοῦ*, *his city*, i. e. Lipara, on the island of the same name in the Aeolian group.—*περιβέβλητο*, from *περιβάλλω*.

537. *ἀλήθεια*, sc. *ἐστίν*.—*ἄδε*, *this*, i. e. as follows.—*ἄτε* 229 . . . *ἔργαζομένων*, *as tilling*; render *since they tilled*.—*ἱπποτροφεῖν . . . ἐπελάθετο*, *he undertook to keep horses*, interested himself in keeping horses.—*μέχρι τούτου . . . ἔως οὗ*, lit. *until this (time)*, *until which (time)*, sc. *χρόνου*; render simply *until*. The Greek idiom often uses correlatives, where in English a single adverb is sufficient (429): *he delighted in horses until he lost*, &c.: *μέχρι* and *ἔως* with the force of prepositions govern the genitive.—*ἀπάλεσε*, from *ἀπάλλυμι*.—*κατηνάλωσεν*, from *καταναλίσκω*.—*προήχθη*, from *προάγω*.

538. *ἴχει ὄδε*, *has itself thus*; render *is as follows*.—*οὐα λέγεται*, *such as it is said (to be)*; sc. *εἶναι*.

539. *Λυγκέα . . . ἔώρα*, lit. *they say Lynceus that he saw*; Greek idiom; render *they say that Lynceus saw*: *ἔώρα*, imperf. of *όρδω*, with both temporal and syllabic augment.

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- 230 540. *τὴν Φοίνικος, the daughter of Phoenix.* See Note 535, 3. The common tradition makes Europa the daughter of Agenor and sister of Phoenix. Palaephatus here follows the Homeric account.—ἀφικέσθαι, from ἀφικνέομαι.—ἀναβῆναι, from ἀναβαῖνω.—εὑρεν, from εὑρίσκω.—προσανεπλάσθη, from προσαναπλάσσω.
541. ἐφ' & μῆλα, and that in quest of these apples; the relative at the beginning of a clause is often best rendered by a demonstrative or by a personal pronoun.—ἐκαλοῦντο Ἐσπερίδες, i. e. daughters of Hesperus.—Μῆλα . . . πρόβατα; Palaephatus supposes the fable of the golden apples guarded by the dragon, to be founded on the twofold use of μῆλα and Δράκων: the former meaning either apples or sheep; the latter either *Draco* (proper name) or dragon.—περιελάσσας, from περιελαύνω.—χρυσᾶ μῆλα, golden sheep, so called because very beautiful, as described above.
- 231 542. ἐν . . . πόντῳ, on the shore of.—ἐν τοῖς τότε ἀνδρώποις, 282.—οὗσας Γηρυόνου τοῦ Τρικαρήνου, belonging to Geryon, the Tricarenian (i. e. of Tricarenia): Γηρυόνου depends upon οὗσας like the English possessive being *Geryon's*: εἰμι and γίγνομαι are often followed by the genitive of the possessor. H. 572: C. 390: S. 175. The attempted explanation turns on the twofold meaning of Τρικάρηνος, Tricarenian or three-headed (*τρεῖς*, three, and κάρηνος, head).
543. μῦθος; observe the several modifiers: 1st, δ; 2d, περὶ τοῦ Ὄρφέως; 3d, from ὅτι to the end of the sentence: the predicate is ψευδής (ἐστιν).—μανεῖσαι, aor. pass. part. of μαίνομαι.—ὅν τρόπον, supply κατά, in what way.—τότε πρῶτον, then for the first time; this is represented as the origin of the custom of carrying wands at the festivals of Bacchus.—κλῶνας depends upon ἔχουσαι.—ἔνεφαινετο . . . καταγόμενα, trees (woods) seemed at first to be descending.
544. ἐλετο, from αἱρέω.—δ Πελίου, the son of Pelias.—ἐπὶ τῆς ἑστίας, upon the hearth; thus rendering the appeal sacred as made in the name of the household gods.—ἐκδοτον . . . δοῦναι, to deliver up.—παρακαθίσας, from παρακαθίζω.—ἐπυρπόλει αὐτούς, lit. laid them waste with fire; render laid waste their fields with fire.—Ἐπεξιών, part. of ἐπέξειμι (ἐπί, ἐξ, and εἰμι). See Note on 526, 8.—συνελήφθη, from συλλαμβάνω.—Διομῆδους Ἰππούς, 537.—τῇ αὐτοῦ στρατιῇ, his own army.—ἐντυχών, from ἐντυγχάνω.
- 232 545. ἐπὶ Σφιγγίου ὄρους, on Mount Sphingium, so called because it was the resort of the Sphinx; otherwise known as Mount

Phicius, near Thebes in Boeotia.—τὸν μὴ εὑρόντα, *him who did not solve*, i. e. whoever did not solve: εὑρόντα, from εὑρίσκω. —ἀνεῖλεν, from ἀναιρέω. —ὄνομα, sc. ἦν. —ἀδελφήν, sc. παρέλαβε, lit. took, here married. —Αἰσθαμένη, from αἰσθάνομαι: observe the accumulation of participles in this sentence. —ἔγημε, from γαμέω. —ἀπῆρεν, from ἀπαίρω. —τῷ ἀποκτενοῦντι, to him who shall kill: ἀποκτενοῦντι, fut. part. of ἀποκτείνω. —τὰ . . . τολεμικά, 399. —Τὰ ἄλλα, *the other*; ἔχων ἵππον πυδῶκυν being regarded as one qualification. —νυκτός, 383. —ἀπιών, from ἄπειμι. —συμβάντων, from συμβάνω.

MYTHOLOGY.

After seeing the above attempts of Palaephatus to explain the legends of the Greek Mythology, the pupil will perhaps be interested in a few extracts from the Mythology itself. The extracts here given are from the mythologist Apollodorus, who lived in the second century B. C., and the historian Diodorus Siculus, in the first century B. C.

546. πλάσας ἔδωκεν = ἐπλασε καὶ ἔδωκεν, *fashioned and gave*. 233
—λάδρα Διός, *without the knowledge of Zeus*: Διός depends upon λάδρα, which, with the force of a preposition, sometimes governs the genitive. —νάρδηκι, *a reed*; Giant Fennel, still used by the Greeks for tapers, is meant. —ἵσθετο, from αἰσθάνομαι. —ἔδεδετο, from δέω. —αὐξανομένων, *which grew*, 442. —πυρὸς κλαπέντος δίκην, lit. *penalty of the fire stolen*; render *penalty for having stolen fire*.

547. δηχθείσης, from δάκνω. —εἰς "Αἰδου, sc. δῶμα, depending upon εἰς and governing "Αἰδου, *into the abode of Hades*. —ὑπέσχετο, from ὑποσκύνεμαι. —ἴν=ἐάν. —ἐπιστραφῆ, 2 aor. pass. with force of mid. from ἐπιστρέφω. —πρίν, 430, 2).

548. Ἀσίας depends upon τῇν Παφλαγονίαν. —περί, lit. *around, in the vicinity of*. —ἐπὶ πλείον, *to a higher* (degree than others). —μετασχών, from μετέχω. —τραπέζης, 346. —τὰ . . . ἀπόρρητα, lit. *the among the gods secrets*, i. e. *the secrets of the gods*. —καταχθέις, from κατάγω, *brought down, doomed*. —τὰς Ἰσας, *the equal*, i. e. in number; render *the same number of daughters*. —Ἐλδ=εἰτα. —Ἀρτέμιδι, supply προσέταξε. —Ἀνυατέρας, supply

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- κατάτοξεῦσαι.*—*τούτων ὑπακουσάντων, when these (Apollo and Diana) had obeyed.*—*συνέβη, from συμβαίνω.*—See 538.
- 235 549. *Φερῶν*, 346.—*τῷ καταζεύξαντι, to the having yoked; render to the one who would yoke.*—*ἄν, if.*—*ἔληται, from αἰρέω.*—*ἡ τοῦ θνήσκειν ἡμέρα, lit. the of the to die day; render the day of death.*—*ἡ Κόρη, Proserpina, the goddess of the lower world. She was worshipped in Attica as ἡ Κόρη, the Maiden or the Daughter, i. e. of Ceres.*—See 544.
550. *Βοράν, as food, in apposition with θυγατέρα.*—*πασῶν depends upon κρείσσων, 451.*—*ἀνταῖς συνοργισθέis, having become angry along with them, i. e. sympathizing with them, as Poseidon would be likely to with his Nereids.*—*Ἄμμωνος, Jupiter Ammon the god of the Libyans.*—*ἀναγκασθέis, from ἀναγκάζω.*—*τοῦτο, this, i. e. the act contemplated in the oracle; it depends upon ἔπραξε, below.*—*ἔρασθέis, 1 aor. pass. part. of ἔρδω, with the active signification.*—*ἀντήν, her (Andromeda).*—*σωθεῖσαν, when rescued.*—*γυναῖκα, as a wife.*—*ἐπὶ τούτοις, on these terms.*—*ὑποστάς, from ὑφίστημι.*
- 236 551. *Φίκειον δρός; see note on Σφιγγίου δρόντος, 545.*—*προτείνε for προέτεινε, from προτείνω.*—*τηνικαῦτα—ἡνίκα, then—when, 429.*—*ἀπαλλαγήσεσθαι, from ἀπαλλάσσω.*—*Σφιγγός depends upon ἀπαλλαγήσεσθαι by the force of the preposition ἀπό.*—*προιώντες, going forward, from πρόειμι.*—*ἀρπάσασα κατεβίβωσκε, having seized devoured (i. e. each time); render she seized and devoured.*—*Ἄιμονος, sc. ἀπολλυμένου.*—*Λαῖον, Laius was king before Creon. In terror Creon now offers the throne and the widow of the late king to any one who will solve the enigma.*—*ἔλυσεν εἰπών, solved (it) by saying.*—*τελειούμενον τὸν ἄνδρωπον, when grown to manhood.*—*ἔρριψεν, from βίπτω.*—*τὴν μητέρα, i. e. Jocasta the widow of Laius. Oedipus was the son of Laius and Jocasta, though he was ignorant of the fact, hence ἀγνοῶν in the text.*—See 545.

GREEK AND ENGLISH VOCABULARY.

 The numerals accompanying the proper names refer to articles in which those names occur.

A.

A; Alpha. *As a prefix à often has the force of a negative, not, without, like the English un in unwise: it is then called à privative.*

ἀβουλος (à priv. and **βουλή**, counsel), *ov*, inconsiderate, foolish.
ἀγαθός (147), *ή, óv*, good, brave.
ἄγαλμα, *ἄτος, τό*, ornament, image, statue.

'**Αγαμέμνων**, *ονος, δ*, Agamemnon, commander of Grecian forces at Troy, 244.

ἀγανακτέω, *ήσω*, to be displeased, be angry.

ἀγγέλλω, **ἀγγελώ**, **ήγγειλα**, **ήγγελκα**, **ήγγειλμαι**, **ήγγέλθην**, to announce, bring tidings, bear a message.

ἀγγελος, *ον, δ*, messenger.

ἀγέιρω, *ερώ*, **ήγειρα**, **ήγέρθην**, to collect, bring together.

ἀγέλη, *ης, ἡ*, herd, drove of cattle.

'**Αγησίλαος**, *ον, δ*, Agesilaus, celebrated king of Sparta, 516.

***Αγις**, *ἰδος, δ*, Agis, king of Sparta.

ἄγκυρα, *ας, ἡ*, anchor.

ἐγνοέω, *ήσω*, to be ignorant, not to know.

ἀγοράζω, *άσω*, **σμαι**, **σθην**, to buy, purchase, trade.

ἴγνα, *ας, ἡ*, hunting, the chase.

ἀγράμματος (à priv. **γράμμα**, letter), illiterate, ignorant.

ἀγρός, *ιā, ιον*, wild, uncultivated, fierce.

ἄγροικος, *ον*, rustic, living in the country, countryman.

ἄγω, *άξω*, **ήγαγον**, *ῆχα*, **ῆγμαι**, **ήχθην**, to drive, lead, conduct, draw, attract.

ἀγών, *ῶνος*, *δ*, contest, struggle, battle.

ἀγωνιάω, *άσω*, to be troubled or distressed, to fear.

'**Αδείμαντος**, *ον, δ*, Adimantus, brother of Plato, 421.

ἀδελφή, *ης, ἡ*, sister.

ἀδελφός, *ον, δ*, brother.

ἀδικέω, *ήσω*, to do wrong, to wrong, to injure.

ἀδίκος, *ον*, unjust.

ἀδίκως, unjustly.

'**Αδμητος**, *ον, δ*, Admetus, fabled king of Phœreæ, 544.

ἀδύνατος, *ον*, impossible.

ἀεί, always, ever.

ἀείδω, *ορ* **ἄδω**, **ήσομαι**, *ῆσα*, **ῆσμαι**, **ῆσθην**, to sing.

ἀείμνηστος, *ον*, memorable, not to be forgotten.

ἀετός, *ον, δ*, eagle.

ἀθάνατος (à, **θάνατος**), *ον*, immortal.

'**Αθῆναι**, *ῶν*, *αι* (plur.), Athens, city of Athens.

'**Αθηναῖος** ('**Αθῆναι**), *ᾶ*, *ον*, Athene-

- nian; Ἀθηναῖος, οὐ, δ, an Athenian.
 ἀθροίζω, σω, σμαι, σθην, to collect, assemble.
 ἀδυμία, ας, ἡ, sadness, dejection, despondency.
 Αἰγύπτιος (Αἴγυπτος), α, ον, Egyptian; Αἰγύπτιος, ου, δ, an Egyptian.
 Αἴγυπτος, ου, ἡ, Egypt.
 Αἰδης, ου, δ, Hades, the abode of the dead.
 Αἰθιοπία, ας, ἡ, Ethiopia, in Africa, 550.
 Αἰθιοψ (Αἰθιοπία), οπος, δ, an Ethiopian, 550.
 αἷμα, ἄτος, τό, blood.
 Αἴμων, ονος, δ, Haemon, *fabled son of Creon of Thebes*, 551.
 Αἴνειας, ου, δ, Aeneas, celebrated Trojan prince, 89.
 αἴνιγμα, ἄτος, τό, enigma, riddle.
 Αἴολος, ου, δ, Aeolus, *fabled king of the winds*, 536.
 αἱρέτος (αἱρέω), ἡ, ὅν, preferable, desirable.
 αἱρέω, ἥσω, 2 aor. εἶλον, ηκα, ημαι, ἔθην, to take, capture; *Mid.* choose, elect.
 αἰσθάνομαι; αἰσθήσομαι, ἥσθημαι (dep.), to perceive, ascertain.
 αἰσχρός, δ, ὅν, shameful, base, ugly, hideous.
 Αἰσώπειος, α, ον, Aesopic, of or like Aesop, 525.
 αἰτέω, ἥσω, to ask, beg, demand.
 αἰτία, ας, ἡ, cause, reason.
 αἰτιάμαι, ἄσθομαι (dep.), to blame, accuse, charge.
 αἰώνιος, ία, ιον (*also with two endings* ιος, ιον), lasting, perpetual.
 Αἴαντος, ου, δ, Acastus, *son of Pelias*, 544.
 ἀκόντιον, ου, τό, javelin, spear, dart.
 ἀκούω, ἄκουσμομαι, ἥκουσα, P. ἀκήκοα, ἥκουσμαι, ἥκουσθην, to hear, listen to.
 ἀκρόπολις, εως, ἡ, citadel, acropolis.
 ἀλγέω, ἥσω, to grieve, be pained.
 ἀλεκτρύων, ὄνος, δ or ἡ, cock, hen.
- 'Αλέξανδρος, ου, δ, Alexander, *surnamed the Great, of Macedon*.
 ἀληθεία (ἀληθῆς), ας, ἡ, truth.
 ἀληθεύω, εύσω, to speak the truth.
 ἀληθῆς, ἔς, true, certain.
 ἀληθῶς (ἀληθῆς), truly.
 ἀλίσκομαι (defect. pass.); ἀλώσομαι, ἥλωκα and ἔάλωκα, 2 aor. ἥλων and ἔάλων, part. ἀλούς, to be taken, be captured.
 'Αλκηστις, ίδος, ἡ, Alcestis, *wife of Admetus*, 549.
 'Αλκιβιάδης, ου, δ, Alcibiades, *Athenian general and politician*.
 ἀλλά, but.
 ἀλλήλων (173), one another, each other.
 ἀλλος, λη, λο, other, another.
 ἀλώπηξ, εκος, ἡ, fox.
 ἀμα, together, together with, at the same time.
 'Αμαζονις, ίδος, ἡ, Amazon.
 ἀμαδῆς, ἔς, ignorant, unlearned.
 ἀμαδία, ας, ἡ, ignorance.
 ἀμείνων (comp. of ἀγαθός), ου, better.
 ἀμελέω, ἥσω, to neglect.
 'Αμμων, ωνος, δ, Ammon, *the Libyan Zeus*, 550.
 ἀμνός, οῦ, δ, lamb.
 'Αμφίων, ορος, δ, Amphion, *son of Zeus, said to have built the walls of Thebes by the music of his lyre*.
 ἀν, a particle denoting uncertainty, possibility (436); *by contraction for εάν*, if.
 ἀνά (prep.), up, through; *in comp.* up, back, again.
 ἀναβαίνω (ἀνά, βαίνω), -βήσομαι, -έβην, -βέβηκα, -βέβάμαι, -εβάθην, to go up, to mount.
 ἀναγγιγνώσκω (ἀνά, γιγνώσκω), -γνώσομαι, 2 aor. -έγνων, -έγνωκα, -έγνωσμαι, -εγνώσθην, to know again, to read.
 ἀναγκάζω (ἀνάγκη), ἄσω, σμαι, σθην, to compel, force.
 ἀναγκαῖος (ἀνάγκη), α, ον, necessary.
 ἀνάγκη, ης, ἡ, necessity.
 ἀνάγω (ἀνά, ἁγω), -άξω, -ήγαγον,

-ῆχα, -ῆγμαι, -ῆθην, to lead up, lead back, lead away.
λιαρέω (ἀνά, αἱρέω), ἡσω, ἀνεῖλον, τηκα, τημαι, ἐδην, to take up, destroy, kill.
ἀναλαμβάνω (ἀνά, λαμβάνω), ἀναλήψουμαι, ἀνέλαβον, ἀνείληφα, ἀνείλημμαι, ἀνείληφθην, to take, take up.
ἀνακέμπω (ἀνά, πέμπω), ψω, -πέπομφα, -πέπεμμαι, ἀνεπέμφθην, to send up, send back.
ἀνακλάσσω (ἀνά, πλάσσω), -πλάσσω, σμαι, σθην, to form, fashion, invent.
ἀναρίθμητος, ον, countless.
ἀνατείνω (ἀνά, τείνω), -τευῶ, ἀνέτεινα, -τέτακα, -τέταμαι, ἀνετάθην, to lift up, raise.
ἀναφέρω (ἀνά, φέρω), ἀνοίσω, aor. ἀνήνεγκα, ἀνενήνοχα, ἀνενήνημμαι, ἀνηνέχθην, to bear back or up, to carry up or back.
Ἀνάχαρσις, ίδος, δ, Anacharsis, *Scythian philosopher.*
ἀναχωρέω (ἀνά, χωρέω), ἡσω, to go back or away, to depart.
ἀνδράποδον, ον, τό, slave.
ἀνδρεῖος, α, ον, brave, manly.
Ἀνδρομέδα, ης, ἡ, Andromeda, *daughter of Cepheus*, 550.
ἀνδροφάγος, ον, feeding upon man, cannibal, eating human flesh, man-eating.
ἄνεμος, ον, δ, wind.
ἀνέρχομαι (ἀνά, ἔρχομαι), ἀνελεύσομαι or ἀνειμι, ἀνῆλδον, ἀνελήλυθα, to go up or upon, to mount.
ἄνευ (with gen.), without.
ἀνέχω (ἀνά, ἔχω), -έξω, -έσχον, -έσχηκα, -έσχημαι, -έσχέσθην, to raise up, mid. endure, put up with.
ἀνεψιός, οῦ, δ, cousin.
ἀνήρ, ἀνδρός, δ, man.
ἄνθος, εος, τό, flower.
ἀνδράπτινος (ἀνδραπτος), η, ον, human.
ἀνδρωπίνως (ἀνδρώπινος), humanly, as man ought.
ἀνδρωπος, ον, δ ορ ή, man, woman.
ἀνίστημι (ἀνά, ιστημι), see 268 and

269, to set up, raise up, mid. to get up from seat, bed, &c.
ἀνόητος, ον, thoughtless, stupid, ignorant.
ἀνορθόω (ἀνά, ὁρθόω), ώσω, to restore, repair.
Ἀνταλκίδας, ον, δ, Antalcidas, distinguished Spartan.
ἀντί (prep. with gen.), against, instead of.
ἀντιγράφω (ἀντί, γράφω), see γράφω, to write back, write in reply.
ἀντιποιέω (ἀντί, ποιέω), ἡσω, to act against, mid. to claim as one's own.
Ἀντισθένης, ευς, δ, Antisthenes, *Greek philosopher*, 522.
ἀντίτω (only in pres. and impf.), to effect, accomplish.
ἀξιόπιστος, ον, trustworthy, entitled to belief.
ἄξιος, ία, ιον, worthy.
ἀξιών (ἄξιος), ώσω, to think worthy (*whether of reward or punishment*), ask, demand.
ἀπαγγέλλω (ἀπό, from, back, ἀγγέλλω), see 248, to bring or carry tidings back, report.
ἀπαίδευτος, ον, ignorant, uneducated.
ἀπαίρω (ἀπό, αἴρω) ρῶ, ἀπῆρα, ἀπῆρκα, ἀπῆρμαι, ἀπήρθην, to take away, destroy; to withdraw, depart.
ἀπαλλάγῃ, ης, ή, release.
ἀπαλλάσσω (ἀπό, ἀλλάσσω), δέξω, αξα, αἴχα, αγμαι, ἀχθην, to release.
ἀπαντάω (ἀπό, ἀντάω), ησω, to meet.
ἀπάξ, once.
ἀπειλέω, ησω, to threaten.
ἀπειμι (ἀπό, ειμι, to go), ἀπείσομαι, see ειμι, to go away.
ἀπερύκω (ἀπό, ἐρύκω), ξω, to ward off.
ἀπέχω (ἀπό, ἔχω), see έχω, to hold from, mid. to obtain from.
ἀπιστέω (ἀπιστος), ησω, to disbelieve.
ἀπιστος, ον, incredible.

- ἀπό (prep. with gen.), from, after, in consequence of.
- ἀποδείκνυμι (ἀπό, δείκνυμι), see 268 and 269, to show forth, *mid.* to show or express as one's own.
- ἀποδίδωμι (ἀπό, δίδωμι), see 268, to give back, restore.
- ἀποθνήσκω (ἀπό, θνήσκω), see θνήσκω, to die.
- ἀποκρίνω, ἵνω, ἀπέκρινα, ἀποκέκρικα, ἴμαι, ἰδην, to separate, *mid.* to answer.
- ἀποκτείνω (ἀπό, κτείνω), see κτείνω, to slay, kill.
- ἀπόλαυσις, εως, ἡ, enjoyment.
- ἀπόλλυμι, ἀπολέσω or ἀπολῶ, ἀπώλεσα, ἀπολάλεκα, to destroy, *mid.* to perish.
- *Ἀπόλλων, ανος, ὁ, Apollo, god of prophecy.
- ἀπολύω (ἀπό, λύω), see λύω, to release.
- ἀπομανθάνω (ἀπό, μανθάνω), see μανθάνω, to unlearn.
- ἀπόπειρα, ας, ἡ, trial, experiment.
- ἀπορέω, ἡσω, to be in want, be at a loss for.
- ἀπορία, ας, ἡ, difficulty, want, embarrassment.
- ἀπόφρητος, ον, not to be told, secret.
- ἀποστέλλω, ελῶ, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην, to send.
- ἀποστερέω (ἀπό, στερέω), ἡσω, to deprive of, take from.
- ἀποφαίνω (ἀπό, φαίνω), see 249, to show, declare.
- ἀπτερος, ον, without wings.
- ἀπτω, ἀψω, ἡψα, ἡμμαι, ἡφδην, to fasten, to light, *mid.* to touch, to lay hold of.
- ἄρρα (interrog. part. 303), ἄρ' οὐ= nonne expects answer yes; ἄρα μή=nonnum expects answer no.
- ἀργύρον, ον, το, silver, silver coin.
- ἀργύρος, ον, ὁ, silver.
- ἀρδεύω, εύσω, to water.
- ἀρετή, ἡς, ἡ, manhood, virtue, excellency, valor.
- ἀρήγω, ξω, ξα, to help, aid, succor.
- *Αριαῖος, ον, ὁ, Ariaeus, commander under Cyrus.
- ἀριθμός, οῦ, ὁ, number.
- ἀριστάω, ἥσω, to take breakfast.
- *Αριστείδης, ον, ὁ, Aristides, Athenian statesman surnamed the Just, 535.
- ἀριστεύω, εύσω, to be the best or bravest.
- *Αριστίππος, ον, ὁ, Aristippus, Greek philosopher, 523.
- *Αριστοτέλης, ον, ὁ, Aristotle, Greek philosopher, 524.
- ἄρμα, ἄτος, τό, chariot.
- *Αρμενία, ας, ἡ, Armenia, country in Asia.
- *Αρμονία, ας, ἡ, Harmonia, Draco's sister, 545.
- ἀρπάζω, ἄσω, ἄσσα, ἄκα, σμαι, σθην, to seize.
- *Αρτεμις, ἴδος, ἡ, Artemis, Diana, goddess of the chase.
- *Αρχίδαμος, ον, ὁ, Archidamus, king of Sparta, 535.
- ἄρχω, ἄρξω, ἡρξα, ἡρχα, ἡργμαι, ἡρχθην, to rule, command; to begin.
- ἄρχων, οντος, ὁ, archon, ruler.
- ἄσεβης, ἔς, impious.
- ἄσθενής, ἔς, weak, feeble.
- *Ασία, ας, ἡ, Asia, 548.
- ἀσκέω, ἡσω, to practise.
- *Ασκληπιός, οῦ, ὁ, Aesculapius, god of medicine, 321.
- ἀσκός, οῦ, ὁ, leathern bag, sack.
- ἀστρολόγος, ον, ὁ, astrologer, astronomer.
- ἀστρονομία, ας, ἡ, astronomy.
- ἄστυ, εος, τό, city.
- ἀσφαλής, ἔς, sure, unfailing.
- ἀσφαλῶς (ἀσφαλής), securely, firmly.
- ἀτακτέω, ἡσω, to be disorderly, lead a disorderly life.
- ἄτε, ας, inasmuch as.
- ἀτείχιστος, ον, unfortified, without walls.
- ἄτεκνος, ον, childless.
- *Αττικός, οῦ, ὁ, citizen of Attica, an Athenian.
- ἀνλέω, ἡσω, to pipe.
- αὐξάνω, αὐξήσω, ηξησα, ηδηκα,

γῆμαι, ἡδην, to enlarge, to increase, *mid.* to grow.
 αὔριον, to-morrow, on the morrow.
 αὐτός, ἐώ, δ, self, he, she, it; ὁ αὐτός, the same.
 αὐτουργός, οῦ, δ, laborer, worker, one who works with his own hands.
 αὐχέω, ἡσω, to boast.
 ἐφαιρέω (ἀπό, αἱρέω), see αἱρέω, to take away, release.
 ἀφίημι, ἀφήσω, ἀφεῖκα, to release, send away.
 ἀφικυνέομαι, ἀφίξομαι, ἀφικόμην, ἀφίγμαι, to come, arrive at, reach.
 ἀφίστημι (ἀπό, ἵστημι), see ἵστημι, 268 and 269, to remove, make revolt; *intransitive tenses*, to depart from, revolt from.
 ἀχάριστος, ον, ungrateful.
 ἀχθομαι, ἀχθέσομαι, 2 aor. ἡχθόμην, ἡχθεσμαι, to be displeased, tired of.
 ἀχθοφορέω, ἡσω, to bear burdens.
 Ἀχιλλεύς, ἔως, δ, Achilles, *hero of the Iliad.*

B

βαδίζω, ἴσω (ἰῶ), ἴσα, ἴκα, to go, to march.
 βαδύς, εῖα, ὑ, deep, profound.
 βακτηρία, ας, ḥ, staff, stick.
 βακτριāνή, ἡς, ḥ, Bactriana, *country in Central Asia.*
 βάκτρον, ον, τό, staff.
 βακχεύω, σω, to be frantic, celebrate the rites of Bacchus.
 βάκχη, ης, ḥ, priestess of Bacchus, Bacchante.
 βάλλω, βαλῶ, 2 aor. ἔβαλον, βέβλητα, βέβλημαι, ἔβλήδην, to throw, hurl, cast.
 βάρβαρος, ον, δ, barbarian, *applied to all who were not Greeks.*
 βασάνιζω, ἴσω or ιῶ, to test, try.
 βασιλεία, ας, ḥ, kingdom.
 βασίλεια, ας, ḥ, queen.
 βασίλειον, ον, τό (common in plur.), palace, royal palace.
 βασίλεύς, ἔως, δ, king.

βασιλεύω, εύσω, to be king, reign, rule.
 βάσις, εως, ḥ, basis, support, foot.
 βέβαιος, ἄ, ον, firm, trusty.
 βιβλίον, ον, τό, book, little book.
 βιβλος, ον, ḥ, book.
 βίος, ον, δ, life, period of life.
 Βίων, ωνος, δ, Bion, *Greek philosopher and sophist*, 535.
 βλάπτω, ψω, ψα, φα, μμαι, φθην, to hurt, injure.
 βλέπω, ψω, ψα, φα, μμαι, φθην, to see, look, look at.
 βλώσκω, μολούμαι, 2 aor. ἔμολον, μέμβλωκα, to go, come.
 βοάω, ἡσω, to shout, cry aloud.
 βοηθέω, ἡσω, to assist, run to the assistance of.
 βοιωτός, ον, δ, Boeotian, citizen of Boeotia.
 βορά, ἄς, ḥ, food.
 βόσκω, βοσκήσω, ησα, to feed, keep.
 βουλεύω, εύσω, to advise, *mid.* to deliberate.
 βούλομαι, βουλήσομαι, βεβούλημαι, ἔβουλήδην or ἡβουλήδην (dep.), to be willing, wish, desire.
 βοῦς, βοός, δ or ḥ, ox, cow, cattle.
 βραδέως, slowly.
 βράχυς, εῖα, ὑ, short, small, little.
 βρέφος, εος, τό, infant.
 βωμός, ον, δ, altar.

Γ

γάλα, ακτος, τό, milk.
 γαμέω, γαμῶ, ἔγημα, ηκα, ημα, ἡδην, to marry.
 γάρ, for, indeed, then.
 γέ, at least, indeed, truly.
 γελάω, ἄσω or ἄσομαι, ἄσα, to laugh.
 γελοίος (or γέλοιος), οία, οίον, laughable, absurd.
 γεννάω, ἡσω, to beget, bring forth, bear.
 γέφυρα, ας, ḥ, bridge.
 γεωμέτρης, ον, δ, geometer, geometrician.
 γεωμετρία, ας, ḥ, geometry.

γεωργέω, ἡσω, to till, to cultivate
the soil.

γεωργός, οῦ, ὁ, husbandman, tiller
of the soil.

γῆ, γῆς, ἡ, earth, land.

γηράσκω, ἄσω, to grow old, become
old.

γηράω, ἄσω, to grow old.

Γηρυόνης, οὐ, ὁ, Geryon, 542.

γίγνομαι, γενήσομαι, γεγένημαι, 2
aor. ἐγενόμην, 2 perf. γέγονα, to
become, come, spring from, be,
be made.

γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνω-
σμαι, ἐγνώσθην, 2 aor. ind. ἐ-
γνων, sub. γνῶ, opt. γνοίην, imp.
γνῶθι, infin. γνῶναι, part. γνούς,
to know, think.

γλυκύς, εῖα, ὑ, sweet, agreeable.

γλῶσσα (ορ γλῶττα), ης, ἡ, tongue.

γναφεῖον, οὐ, τό, fuller's shop.

γνώμη, ης, ἡ, opinion.

γονεῖς, ἕως, δ, father, pl. parents.

γοῦν, therefore, now, certainly, in-
deed.

γράφω, ψω, ψα, φα, μμαι, φην, write,
paint, propose, as law, bill, etc.

γυμνάζω, ἄσω, ασμαι, ἀσθην, to ex-
ercise, train, especially with gym-
nastics.

γυνή, γυναικός, ἡ, Voc. S. γύναι,
Dat. Pl. γυναιξίν, woman, wife.

Δ

δαίς, δαιτός, ἡ, banquet, feast, meal.
δάκνω, δήξομαι, δέδηχα, δέδηγμαι,
ἐδήχθην, 2 aor. ἐδάκον, to bite.

δακρύω, ὑσω, to weep, mourn for.

Δάμων, ωνος, δ, Damon, celebrated
musician.

δαπάνημα, ἄτο, τό, expense, money.
Δαρεῖος, οὐ, δ, Darius, king of Per-
sia.

δέ, but, and, correlative of μέν.

δεῖγμα, ἄτο, τό, specimen, sample.

δείκυντι, see 268, to show, exhibit.

δεινός, ἡ, ὅν, terrible.

δεῖπνον, οὐ, τό, dinner, chief meal.

δέκα (indec.), ten.

δέκατος, η, οὐ, tenth.

Δεκελεῖκός, ἡ, ὅν, of Decelēa, De-
celic.

δένδρον, οὐ, τό, tree.

δεξιά, ἄς, ἡ, right hand, pledge.

δέρω, δερῶ, ἔδειρα, δέδαρμαι, ἔδάρην,
to flay, skin, punish.

δεσπότης, οὐ, δ, ruler, despot, mas-
ter, lord.

δεύτερον or τὸ δεύτερον, secondly,
second time.

δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι,
ἔδένην, to bind.

δέω, δεήσω, ἔδεησα, δεδέκα, δεδέη-
μαι, ἔδεήδην, to need, lack, mid.
to ask, entreat, need, lack, often
impers. δεῖ, δεήσει, &c., it is ne-
cessary, there is need, &c.

δή, indeed, in truth.

δῆλος, η, οὐ, evident, plain.

δηλόω, ὄσω, to show, make plain.

Δημάδης, οὐ, δ, Demades, Athenian
orator.

δημηγορέω, ἡσω, to harangue, ad-
dress the people.

Δήμητρα, ας, ἡ, Demeter, Ceres.

δημοκρατία, ας, ἡ, democracy.

δῆμος, οὐ, δ, the people.

διά (prep. with gen. or acc.),
through, by means of, because
of, on account of.

διαβάλλω (διά, βάλλω), see βάλλω,
to slander, accuse.

διαδήκη, ης, ἡ, will, testament.

διαιρέω (διά, αἰρέω), see αἴρεω, to
take apart, to divide.

διακόσιοι, αι, α, two-hundred.

διαλέγω (διά, λέγω), to converse,
speak with.

διαλείπω (διά, λείπω), see λείπω, to
leave off, cease.

διαμάχομαι (διά, μάχομαι), to fight
with.

διανέμω (διά, νέμω), to divide, dis-
tribute.

διανύω (διά, ἀνύω), ὑσω, ὕστα, ὕκα,
to accomplish, finish, to cross.

διαρπάζω (διά, ἀρπάζω), to carry off,
plunder, tear in pieces.

διασπάω (διά, σπάω), ἄσω, ἄστα, ἄκα,
ασμαι, ἀσθην, to tear in pieces.

διατελέω (διά, τελέω), ἔσω, εστα, εκα,
εσμαι, ἔσθην, to continue.

τιατρίβω (διά, τρίβω), to pass the time.
διαφέρω (διά, φέρω), to differ, to surpass.
διαφθέρω (διά, φθείρω), ερῶ, ειρά, αρκα, αρμαι, ἀρην, to destroy.
διδασκάλειον, ου, τό, school.
διδάσκω, ἀξω, αξα, αχα, αγμαι, ἀχθην, to teach.
δίδυμος, η, ον, double, twin.
δίδωμι, δώσω, ξδωκα, δέδωκα, δέδομαι, ἔδδοην, to give, present.
δίκαζω, ἄσω, ἄσα, σμαι, σδην, to judge, decide.
δίκαιος, α, ον, just, fair.
δίκαιος (δίκαιος), justly.
δίκαιοτής, οῦ, δ, juror, dicast.
δίκη, ης, ἡ, right, justice, penalty.
Διογένης, εος, δ, Diogenes, the Cynic.
Διομήδης, εος, δ, Diomede, Thracian king.
Διονύσιος, ον, δ, Dionysius, king of Syracuse.
Διόνυσος, ον, δ, Dionysus, Bacchus, god of wine.
διότι, because, since.
δίπους, δίποδος, two-footed, having two feet.
δίς, twice.
διπτός, ή, άν, double, two-fold.
διψάω, ήσω, to thirst.
διάκω, ξω, ξα, aor. pass. ἐδιώχθην, to pursue, seek.
δοκέω, δόξω, ξδοξα, δέδογμαι, ἔδόχθην, to think, to seem; *impers.*
δοκεῖ, &c., it seems, seems good, &c.
δοκιμάζω, άσω, to prove, test, try.
δολέω, ώσω, to deceive, cheat, beguile.
δόξα, ης, ἡ, glory, fame.
δορδ, άς, ἡ, skin.
δουλεύω, εύσω, to serve, be slave or servant.
δοῦλος, ον, δ, slave, servant.
δουλόω, ώσω, to enslave.
Δράκων, οντος, δ, Draeo, 525, 541.
δράκων, οντος, δ, dragon.
δραχμή, ης, ἡ, drachma, coin worth 17 cents.
δύναμαι, δυνήσομαι, δεδύνημαι, ἔδυ-

νήθην or ἤδυνηθην (this verb often takes η instead of ε for its augment), to be able.

δύναμις, εως, η, force, power.

δυναστεύω, εύσω, to have power of supremacy.

δύο, two.

δώδεκα, twelve.

δώρον, ον, τό, gift, present.

E

έάν, if.

έαυτοῦ (168), ης, οῦ, himself, herself, itself.

έάω, έάσω, είάσα, είάκα, είάμαι, είάθην, to let, permit, let alone, leave.

έγγραφω (εν, γράφω), see γράφω, to write in.

έγγυς (with gen.), near.

έγειρω, ερῶ, ειρά, έγγηερκα; έγηγερμαι, ήγερθην, to excite, incite.

έγκωμαίζω, άσω, ένεκωμάσσα, κα, σμαι, ένεκωμάσθην, to praise, extol.

έγκωμον, ον, τό, eulogy, praise.

έγχειρίω, ίσω, ίσα, ίκα, to put into one's hands, entrust to.

έγχειν, ίος, δ or ή, eel.

έγώ, έμον, I; έγωγε, I for my part, I indeed.

έδέλω, ήσω, ησα, ηκα, to wish.

έδίζω, έδίσω, είδίσα, είδικα, είδισμαι, είδισθην, to accustom. ει, if, whether.

έδον, 2 aor. of δράω.

έδος, εος, τό, form, appearance.

έδωλον, ον, τό, image.

είκη, in vain, to no purpose.

είκος, άτος, τό, probable, likely.

είκω, είξω, είξα, to yield to, submit to.

είκων, άνος, ή, image, statue.

Εἵλως, οτος, δ, Helot, Lacedaemonian slave.

εἴμαρμαι, perf. of μείρομαι.

εἴμι, έσομαι, see 276, to be; έστιν, it is possible.

είμι, είσομαι, synopsis of pres.; ind.

- εἰμι**, subj. **ἰω**, opt. **ἰοίην**, imp. **ἴθι** (3 pers. **ἴτω**), infin. **ἰέναι**, part. **ἴων**.
- εἶπον**, **εσ**, 2 aor. of **εἰπω** (not used), I said, related.
- εἰρήνη**, **ης**, **ἡ**, peace.
- εἷς**, **μία**, **ἕν**, one.
- εἰς** (prep. with accus.), to, into, for, upon.
- εἰσειμι** (**εἰς**, **εἰμι**), see **εἰμι**, to enter, go in.
- εἰσέρχομαι** (**εἰς**, **ἔρχομαι**), to come into, enter.
- εἰσφέρω** (**εἰς**, **φέρω**), to bear or carry into.
- εἰτα**, then, afterwards.
- ἐκ** (before vowels **ἔξ**, prep. with gen.), from, out of, by means of.
- ἔκαστος**, **η**, **ον**, each, every.
- ἔκδοτος**, **ον**, delivered up.
- ἔκει**, there.
- ἔκεῖνος**, **η**, **ο**, he, she, that.
- ἔκειτε**, thither, there.
- ἔκλέγω** (**ἐκ**, **λέγω**), **ξω**, **ξα**, **ἔξειλοχα**, **ἔξειλεγμα**, **ἔξειλέχθην**, to select, choose.
- ἔκοντος**, **ᾶ**, **ον**, voluntary.
- ἔκουσίως**, voluntarily, willingly.
- '**Ἐκτωρ**, **οπος**, **ὅ**, Hector, celebrated Trojan leader.
- ἔκών**, **οῦσα**, **όν**, willing.
- ἔλαφος**, **ον**, **ὅ**, stag.
- ἔλεέω**, **ἥσω**, to pity.
- ἔλεημοσάνη**, **ης**, **ἡ**, pity, mercy.
- ἔλεύθερος**, **ᾶ**, **ον**, free.
- ἔλευθερός**, **ώσω**, to liberate, free, set free.
- '**Ἐλλάς**, **ἄδος**, **ἡ**, Greece.
- '**Ἐλλῆν**, **ηνος**, **ὅ**, a Greek.
- '**Ἐλληνικός**, **ἡ**, **όν**, Grecian, Hellenic.
- ἔλπις**, **ίδος**, **ἡ**, hope.
- ἔμβαλνω**, **ἔμβήσομαι**, **ἔμβέθηκα**, 2 aor. **ἔνέβην**, part. **ἔμβάς**, to go into, enter.
- ἔμδος**, **ἡ**, **δν**, my.
- ἔμπεδόν**, **ώσω**, to observe, keep inviolate.
- ἔμπλέκω** (**ἐν**, **πλέκω**), see 240, to entangle.
- ἔμπροσθεν**, before; **δ** **ἔμπροσθεν**, the former.
- ἔμφαίνω** (**ἐν**, **φαίνω**), see 249, to show, mid to appear.
- ἐν** (prep. with dat.), in, on, among.
- ἐνδῖω** (**ἐν**, **δύω**), -δύσω, -έδυσα, -δέδυκα, -δέδυμαι, -εδίδην, to put on.
- ἐνέδρα**, **ας**, **ἡ**, snare, ambush.
- ἐνεκα** (with gen.), for the sake of.
- ἐνθεν**, thence, hence.
- ἐνταῦτος**, **οὐ**, **ὅ**, year.
- ἐνίστε**, sometimes.
- ἐννέα**, nine.
- ἐνοικέω** (**ἐν**, **οικέω**), **ἥσω**, to dwell, inhabit.
- ἐνταῦθα**, there.
- ἐντεῦθεν**, thence.
- ἐντίθημι** (**ἐν**, **τίθημι**), see 268, to put or place in.
- ἐντυγχάνω** (**ἐν**, **τυγχάνω**), -τεύξομαι, -τετύχηκα, 2 aor. -ετύχον, to meet, fall in with; to happen to come.
- ἔξ**, six.
- ἔξαιτέω** (**ἐκ**, **αἰτέω**), **ἥσω**, to ask from, demand.
- ἔξειλανω** (**ἐκ**, **ἔλανω**), -ελῶ, -ήλασα, -ελήλακα, -ελήλαμαι, -ηλάσθην, to march forth, to march.
- ἔξέρχομαι** (**ἐκ**, **ἔρχομαι**), see **ἔρχομαι**, to go or come out.
- ἔξέτασις**, **εως**, **ἡ**, review.
- ἔξευρίσκω** (**ἐκ**, **εύρίσκω**), to find out, solve.
- ἔξηγητής**, **οῦ**, **ὅ**, teacher, expounder.
- ἔξοστρακισμός**, **οῦ**, **ὅ**, ostracism, voting by ostracism, banishment by ostracism.
- ἔξουσία**, **ας**, **ἡ**, right, authority, power.
- ἔξω**, out of doors.
- ἔορτή**, **ῆς**, **ἡ**, feast.
- ἔπαγγέλλω** (**ἐπί**, **ἀγγέλλω**), to announce.
- ἔπαινός**, **εω**, **ἥσω**, to praise.
- '**Ἐπαμινώνδας**, **ου**, **ὅ**, Epaminondas, Theban general, 527.
- ἔπαρκέω** (**ἐπί**, **ἀρκέω**), **ἥσω**, **ἔπήρκεσα**, **εκα**, to assist, defend.
- ἔπει**, when, after.
- ἔπειδή**, when, since.

- Ἴπειτα,** then.
ἐπέξειμι (*ἐπί*, *ἐκ*, *εἰμι*), to go out against.
ἐπί (prep. with gen. dat. or acc.), to, up to, as far as, against, in, on, upon, on account of; *ἐπὶ τούτῳ*, for this reason; *ἐπὶ πλεῖον*, in or to a higher degree.
ἐπιβουλεύω (*ἐπί*, *βουλεύω*), *εύσω*, to plot against.
ἐπιγράφω (*ἐπί*, *γράφω*), to write in or upon.
ἐπιδιώκω (*ἐπί*, *διώκω*), to pursue.
ἐπιεικής, ἔσ, respectable, honest.
ἐπιζητέω (*ἐπί*, *ζητέω*), *ἥσω*, to seek, ask.
ἐπιθυμέω (*ἐπί*, *θυμέω*), *ἥσω*, to desire.
ἐπιθυμία, *as*, ἥ, desire.
ἐπικουρέω, *ἥσω*, to aid, assist.
ἐπιλαμβάνω (*ἐπί*, *λαμβάνω*), to take, to receive.
ἐπιστολή, *ἥς*, ἥ, letter, epistle.
ἐπιστρέφω (*ἐπί*, *στρέφω*), *ψω*, *ψα*, *ἐπέστροφα*, *αμμαι*, *ἔφθην*, to turn, turn to or about.
ἐπισυνάγω (*ἐπί*, *συν*, ἄγω), see ἄγω, to collect together.
ἐπιτάσσω (*ἐπί*, *τάσσω*), to enjoin upon.
ἐπιτελέω (*ἐπί*, *τελέω*), see διατελέω, to accomplish, finish, execute.
ἐπιτήδειος, *ἄ*, *ον*, necessary, useful.
ἐπιτηδεύω, *εύσω*, *ευσα*, *ἐπιτετήδευκα*, *ευμαι*, *ἐπετηδεύθην*, to form, invent.
ἐπιτίθημι (*ἐπί*, *τίθημι*), to attack.
ἐπιτολή, *ἥς*, ἥ, rising, a rising.
ἐπιτρέπω (*ἐπί*, *τρέπω*), see τρέπω, to permit.
ἐπιχειρέω (*ἐπί* *χειρέω*, not used), *ἥσω*, to attempt, undertake.
ἐπιχώριος, *ἄ*, *ον*, of a country, native.
ἐπομαι, *ἔψομαι*, imp. *εἰπόμην*, to follow.
ἕπτά, seven.
ἐράω, fut. *ἐρασθήσομαι*, *ἥρασμαι*, *ἥρασθην* (all with act. signification), to love.
ἐργάζομαι, *σομαι*, *εἰργάσάμην*, *εἰργα-*
- σμαι*, *εἰργάσθην*, to do, accomplish, work, till.
ἐργάτης, *ον*, *δ*, laborer, workman.
ἔργον, *ον*, *τό*, work, deed.
ἔριζω, *ἴσω*, *ἴσα*, *ἴκα*, to contend, quarrel.
ἔρις, *ἴδος*, ἥ, strife, contention.
ἔρμαιον, *ον*, *τό*, favor, privilege.
Ἑρμῆς, *οῦ*, *δ*, Hermes, Mercury, messenger of the gods.
ἔρυθριάω, *άσω*, to blush.
ἔρχομαι, *ἔλεύσομαι* *ορ* *εῖμι*, perf. *ἔλληνδσα*, 2 aor. *ἥλδον*, to go, come.
ἔρωτάω, *ἥσω*, *ηκα*, 2 aor. mid. *ἥρομην*, to ask, ask a question.
ἔσ, prep. for *εἰς*.
ἔσθιω, fut. *ἔδομαι*, 2 aor. *ἔφαγον*, to eat.
ἔσπειρίζομαι, *ἴσομαι*, to look into a mirror.
Ἐσπερίδες, *ον*, *αι*, Hesperides, 541.
Ἐσπερος, *ον*, *δ*, Hesperus, 541.
ἔστια, *as*, ἥ, hearth, fireside.
ἔτερος, *ἄ*, *ον*, one of two, the one, the other.
ἔτι, still, yet, besides, further, longer.
ἔτος, *eos*, *τό*, year.
ἔν, well.
Εὐβούλος, *ον*, *δ*, Eubulus, Athenian statesman.
εὐγένεια, *as*, ἥ, high birth, noble parentage.
εὐδαιμονέω (*εὐδαιμων*), *ἥσω*, to be prosperous or happy.
εὐδαιμονία, *as*, ἥ, prosperity, happiness.
εὐδαιμονίω, *ἴσω*, to think or deem happy.
εὐδαιμων, *ον*, happy, prosperous, blest.
εὐδοκίμεω (*εὐδόκιμος*), *ἥσω*, to be famous, to gain a reputation.
εὐδόκιμος, *ον*, famous, illustrious.
εὐδοξέω (218), *ἥσω*, to be illustrious, famous.
εὐεξία, *as*, ἥ, good condition.
εὐεργέτης, *ον*, *δ*, benefactor.
εὐήδης, *ες*, simple.
εὐήλλος, *ον*, well sunned, sunny.
εὐδᾶλής, *ές*, flourishing, thrifty.

- εὔκαρπος, *ov*, fruitful.
 εὐμήκης, *es*, tall.
 εὔνοος, *oov* or *εὐνούς*, *ouv*, kind, well disposed.
Εὐξεῖνος, *ou*, δ, Euxine or Black Sea.
 εὐτορέω, ήσω, to prosper, be rich in.
 εὐπρέπεια, *as*, ή, beauty.
 εὐπρεπῆς, *es*, good looking, comely.
Εὐριπίδης, *ou*, δ, Euripides, tragic poet of Athens.
 εύρισκω, εὑρήσω, εὑρηκα, ημαι, ἐδην, 2 aor. εὑρον, to find.
Εὐρυβιάδης, *ou*, δ, Eurypiades, Spartan general, 533.
Εὐρύδικη, η, ή, Eurydice, wife of Orpheus.
Εὐρώπη, ης, ή, Europa, 540.
Εὐρώτας, *ou* or *a*, δ, Eurotas, chief river of Laconia, 521.
 εὐσέβεια, *as*, ή, piety.
 εύσκιος, *ov*, well shaded.
Εὐτεκνος, *ov*, happy in children, with many children.
 εὐτελής, *es*, cheap.
Εὐτύχεω (218), ήσω, to prosper.
Εὐτύχια, *as*, ή, prosperity.
 εὐφορος, *ov*, fruitful.
 ἐφέπομαι (*ἐπί*, ἐπομαι), to follow.
Ἐφιππος, *ov*, riding, on horseback.
Ἐφίπταμαι, ἐπιπτήσομαι, 2 aor. ἐπέπτην, to fly to or upon.
Ἐφίστημι (*ἐπί*, ἵστημι), to place near, stand near.
Ἐχθρός, *ou*, δ, enemy, personal enemy.
Ἐχω, ἔξω, ἔσχηκα, to have, hold, possess; ὥδε or *οὗτως* ἔχω, to have itself thus, to be thus or so.
ἔως, till, until.
- Z
- ζάω**, ήσω (*in contract forms η and η are used in place of α and α*), to live.
ζεύγνυμι, ξω, ξα, ζευγμαι, ζεύχην, to join, yoke, harness.
- Ζεῦξις, ιδος, δ, Zeuxis, celebrated Grecian painter.
Ζεύς, g. Διός, d. Διΐ, a. Διιδ, v. Ζεῦ, δ, Zeus, Jupiter, 535.
ζηλόω (219), ḡσω, to desire, emulate, envy.
ζημίδω, ḡσω, f. m. ζημιώσομαι as pass., to injure, to punish.
Ζήνων, ωνος, δ, Zeno, Greek philosopher, 534.
ζητέω (219), ήσω, to seek, search for, desire.
ζωγράφεω, ήσω, to paint.
ζῶον, ον, τό, animal.
- H
- ἥ, or, than.
 ἥγεμών, ὄνος, δ, guide.
 ἥγεομαι, ήσομαι, to guide, lead, command.
 ἥδεως, gladly, willingly.
 ἥδη, at once, already.
 ἥδομαι, ήσθησομαι, ήσθην, to delight in, be pleased with.
 ἥδονή, ης, ή, pleasure.
 ἥδύς, εια, ί, sweet, pleasant; comp. ἥδίων, superl. ἥδιστος.
 ἥκω, ήξω, to come, to have arrived.
ἥλικος, η, ον, how great.
ἥλιος, ον, δ, sun.
ἥμέρα, *as*, ή, day.
ἥμερος, *ov*, tame, cultivated.
ἥμέτερος, α, ον, our.
ἥμίθεος, *ou*, δ, demigod.
ἥνικά, when.
ἥπαρ, ἄτος, τό, liver.
Ἥρα, ας, ή, Hera, Juno, 511.
Ἡρακλῆς, έous, δ, Heracles, Hercules.
ἥρόμην, 2 aor. mid. of ἐρωτάω.
Ἡσίοδος, *ou*, δ, Hesiod, Grecian poet.
ἥττάομαι (or ήσσόδομαι), ήσομαι or ηδησομαι, to be defeated.
ἥττων (or ήσσων), *ov*, gen. *ονος*, weaker, inferior to, less.
Ἡφαεστος, *ou*, δ, Hephaestus, Vulcan.

Θ

- Θάλασσα (or αττα), ης, ἡ, sea.
 Θαλάσσιος (or ἀττιος), ια, ior, of the sea, marine.
 Θάλλω, θάλλω, τέθηλα, ξεθάλλον, to bloom, flourish.
 Θάνατος, ου, δ, death.
 Θάπτω, ψω, ψα, τέθαιμαι (236), 2 aor. pass. ἐτάφην, to bury, inter.
 Θαρρέω, φτω, to take courage.
 Θαρρούντως, boldly.
 Θαυμάζω, ἀσουμαι, ἄστα, ἄκα, σμαι, σδην, to wonder at, to admire.
 Θαυμαστός, ἡ, ὁν, wonderful, admirable.
 Θεάμουμαι, ἀσουμαι, τεθέάμαι, to behold, to see.
 Θεῖον, ου, τό, the Deity.
 Θέλω, θελήσω, τεθέληκα, to wish.
 Θεμιστοκλῆς, έους, δ, Themistocles, Athenian general and statesman.
 Θέός, οῦ, δ or ἡ, god, goddess.
 Θέρος, εος, τό, summer.
 Θέω (defect.), θείσουμαι, to run.
 Θῆβαι, ἄν, αι (pl.), Thebes, in Boeotia, 534.
 Θηβαῖος, ἄ, ου, Theban.
 Θήρ, ρός, δ, wild beast, beast.
 Θήρα, ας, ἡ, game, chase.
 Θηρευτής, οῦ, δ, hunter, huntsman.
 Θηρεύω, εύσω, to hunt, to capture, take.
 Θηρίον, ου, τό, beast, wild beast.
 Θηριώδης, ες, brutal, savage.
 Θητεύω, εύσω, to serve, be servant to.
 Θνήσκω, θανοῦμαι, τέθνηκα, ξεθάννον, to die.
 Θνητός, ἡ, ὁν, mortal.
 Θόρυβος, ου, δ, noise, tumult.
 Θουκυδίδης, ου, δ, Thucydides, Greek historian.
 Θρασύβουλος, ου, δ, Thrasybulus, 370.
 Θρεπτικός, ἡ, ὁν, nourishing.
 Θρυλλέω, ήσω, to report, noise abroad.
 Θυγάτηρ, τρός, ἡ, daughter.
 Θῦμα, ἄτος, τό, victim, offering.
 Θῦμβω, ωσω, to make angry.

Θῦσία, ας, ἡ, victim, offering.
 Θύσιαζω, ἄσω, ἄσα, τεθυσίακα, to sacrifice.

Θύω, θύσω, ξεθύσα, τέθύκα, τέθύμαι, ἐτύθην, to sacrifice.

Θώραξ, ἄκος, δ, breastplate, cuirass.

Ι

Ιάσομαι, ιάσομαι, ιασάμην, to heal, cure.

Ιδού, lo! see!

Ιερέυς, ἔως, δ, priest.

Ιερός, δ, ὁν, sacred; τὰ ιερά, the sacred things, victims, sacrifices.

Ικανός, ἡ, ὁν, able, sufficient.

Ικετεύω, εύσω, to beseech, supplicate.

Ιμάτιον, ου, τό, cloak, mantle.

Ινα, that.

Ιππεύς, ἔως, δ, horseman, pl. cavalry.

Ιπποκόμος, ου, δ, groom.

Ιππος, ου, δ or ἡ, horse.

Ιπποτροφέω, ήσω, to keep or breed horses.

Ιπτάμαι, πτήσομαι, 2 aor. ἐπτην, ης, η, &c., to fly.

Ισοκράτης, εος, δ, Isocrates, Athenian orator, 535.

Ισος, η, ου, equal (in size, strength, number).

Ιστημι, see 268, 269, 270, to place, erect, set up.

Ισχύω, τσω, ίσα, ισχυκα, to be strong, be powerful.

Κ

Καδμεῖος, α, ου, Cadmēan, Theban; Καδμεῖος, ου, δ, a Theban.

Κάδμος, ου, δ, Cadmus, from Phoenicia, founder of Thebes.

Καθέζομαι, -εδοῦμαι, to sit down, encamp.

Καθεύδω (κατά, εύδω), -ευδήσω, to sleep.

Καλίστημι (κατά, ίστημι), to establish, appoint.

καλ, and, also, even.

- καιρός**, *οὐ*, *δ*, fit time, opportunity.
κακία, *ας*, *ἡ*, vice.
κακοδαιμονία, *ας*, *ἡ*, misfortune, unhappiness.
κακόν, *οὐ*, *τό*, misfortune, evil, calamity.
κακός, *ἡ*, *ὄν*, bad, cowardly.
κακῶς, badly.
καλέω, *έσω*, *εστα*, κέκληκα, ημαι, *ήδην*, to call.
καλλίων, *ον* (comp. of *καλός*), more beautiful.
κάλλιστος, *η*, *ον* (superl. of *καλός*), most beautiful, very beautiful.
κέλλος, *εος*, *τό*, beauty.
καλός, *ἡ*, *ὄν*, beautiful, noble, good.
καλῶς, well, nobly.
καμψώ, *ύσω*, to close the eyes.
κάπρος, *ον*, *δ*, boar.
καρπός, *οῦ*, *δ*, fruit.
Καρία, *ας*, *ἡ*, Caria, in Asia Minor.
Κασσιεπεῖα, *ας*, *ἡ*, Cassiopēa, 550.
κατά (prep. with gen. or acc.), as to, according to, in, at, on, through, by; *κατὰ γῆν*, by land.
καταβαίνω (*κατά*, *βαίνω*), see *βαίνω*, to go down, descend.
καταβιθρώσκω (*κατά*, -*βιθρώσκω*), -*βρώσω*, to devour.
καταγελάω (*κατά*, *γελάω*), *άσω* (*άσομαι*), *άση*, to laugh at, deride.
καταγιγνώσκω (*κατά*, *γιγνώσκω*), to condemn, pass sentence, decide.
κατάγω (*κατά*, *ἄγω*), to lead down, bring down.
καταδιώκω (*κατα*, *διώκω*), to pursue.
καταδύω (or *δύνω*), -*δύσω*, -*έδυσα*, *δέδυκα*, 2 aor. -*έδυν*, to go down into, to enter.
καταζεύγνυμι (*κατά*, *ζεύγνυμι*), to yoke together, harness.
καταδαρέω, *ήσω*, to be bold against.
καταλαμβάνω (*κατά*, *λαμβάνω*), to seize, lay hold of, to come upon, approach.
καταλείπω (*κατά*, *λείπω*), to leave behind, leave, abandon; to reserve.
καταναλίσκω (*κατά*, *ἀναλίσκω*), λώ-
- σω*, λωσα, perf. *κατηνάλωκα*, *τα* expend, waste.
κατανοέω (*κατά*, *νοέω*), *ήσω*, to perceive.
καταπλούτιζω (*κατά*, *πλούτιζω*), to make rich, enrich.
κατασκευάζω (*κατά*, *σκευάζω*), *άσω*, *σμαι*, *σδην* (219, 220), to make, to prepare.
κατατοξεύω (*κατά*, *τοξεύω*), *ένσω*, to shoot (with arrows).
καταφέρω (*κατά*, *φέρω*), to carry down.
καταφεύγω (*κατά*, *φεύγω*), to flee, flee for refuge.
καταφρονέω (*κατά*, *φρονέω*), to despise, disregard.
κατέρχομαι (*κατά*, *ἔρχομαι*), to come or go down, descend.
κατεσθίω (*κατά*, *ἔσθιω*), to eat up, devour.
κατέχω (*κατά*, *ἔχω*), see *ἔχω*, to possess, occupy, come upon.
κατηγορέω (*κατά*, *ἀγορέω*), *ήσω*, to accuse.
κατοικέω (*κατά*, *οἰκέω*), *ήσω*, to dwell in, inhabit.
Κανάκος, *ον*, *δ*, Mt. Caucasus, near the Black Sea, 546.
καυχάομαι, *ήσομαι*, to boast, vaunt one's self.
κελεύω, *σω*, to direct, ask, order.
κέρας, *ἄτος* (*αος*), *ως*, *τό*, horn.
κέρδος, *εος*, *τό*, gain, profit, lucre.
κεφαλή, *ῆς*, *ἡ*, head.
κῆπος, *ον*, *δ*, garden.
κηπωρός, *οῦ*, *δ*, gardener.
κήρυξ, *ῦκος*, *δ*, herald, crier, messenger.
κηρύσσω (*ττω*), *ξω*, *ξα*, *κεκήρυχα*, *υγμαι*, *ύχθην*, to proclaim, announce.
κῆτος, *εος*, *τό*, sea-monster, whale.
Κηφεύς, *έως*, *δ*, Cepheus, 550.
Κηφισός, *οῦ*, *δ*, Cephisus, river in Attica.
κιθαρίζω, *ίσω*, to play the lyre.
κιθαριστής, *οῦ*, *δ*, one who plays on the lyre, a harper.
κιθάρῳδα, *ας*, *ἡ*, singing to the music of the harp.

Κίμων, *ωνος*, δ, Cimon, *father of Miltiades*.

κίνδυνος, *ου*, δ, danger.

κινέω, *ήσω*, to excite, move, provoke.

Κλέανδρος, *ου*, δ, Cleander, *a Spartan*.

Κλέαρχος, *ου*, δ, Clearchus, *commander under Cyrus*.

κλεινός, ή, ὄν, celebrated, famous.

κλείω, *σω*, to shut, close.

Κλεομένης, *εος*, δ, Cleomenes, *king of Sparta*, 535.

κλεπτης, *ου*, δ, thief.

κλέπτω, *ψω*, *ψα*, κέκλοφα, κέκλεμμαι, ἐκλέφθην, 2 aor. pass. *ἐκλάπην*, to steal.

κλοπή, *ῆς*, ή, theft.

κλάν, *κλανός*, δ, branch.

Κνώσος, ἄ, *ον*, Gnosian, Cretan.

κοιμάω, *ησω*, to put to sleep, *mid.* to sleep.

κοινός, ή, ὄν, common.

κοινωνία, *ας*, ή, company, copartnership.

κολάζω, *ἄσω* (*ἀσομαι*), to punish.

κολακεύω, *σω*, to flatter.

κόλαξ, *ἄκος*, δ, flatterer.

κολοιός, *οῦ*, δ, jackdaw.

Κολοσσαί, ἄν, *αι* (pl.), Colossae, *city of Phrygia*.

κόλπος, *ου*, δ, bosom, folds.

κολυμβάω, *ήσω*, to swim, dive.

κοιμάω, *ήσω*, to wear long hair.

κόμη, *ῆς*, ή, hair.

κομίζω, *ἴσω* (*ἴω*), *ἴσα*, *ἴκα*, *σμαί*, *σθην*, to carry, bring, take, receive.

Κόνων, *ωνος*, δ, Conon, *Athenian general*.

κόραξ, *ἄκος*, δ, raven, crow.

κόρη, *ῆς*, ή, maiden, daughter, girl.

Κόρη, *ῆς*, ή, Core, Proserpine, 549.

Κορίνθιος, *ἰα*, *ἰον*, Corinthian.

Κόρινθος, *ου*, ή, Corinth, 414.

κόσμος, *ου*, δ, ornament, honor.

κράτεω, *ήσω*, to rule, be master of, govern, take captive.

κράτηρ, *ῆρος*, δ, bowl.

κρέας, g. (*κρέαος*) **κρέως**, τό, flesh.

κρέσσων (*ττων*), *ου* (comp. of *ἄγα-*

θός, 147), better, superior, stronger.

Κρέσων, *ουτος*, δ, Creon, *king of Thebes*, 551.

Κρήτη, *ης*, ή, Crete, *now Candia*, 540.

κριθή, *ῆς*, ή, barley.

κρίσις, *εως*, ή, decision.

κρίτης, *οῦ*, δ, judge.

Κριτίας, *ου*, δ, Critias, *one of the thirty tyrants of Athens*.

Κροῖσος, *ου*, δ, Croesus, *king of Lydia*.

κροκόδειλος, *ου*, δ, crocodile.

κρύπτω, *ψω*, *ψα*, *φα*, *μμαι*, *φθην*, to conceal, hide.

κτάομαι, *κτήσομαι*, *ἄμην*, *κέκτημαι*, *ἐκτήσην*, to acquire, possess.

κτείνω, *κτενῶ*, *ἔκτεινα*, to slay, kill.

κτενίζω, *ἴσω*, to comb, to curry.

κτήμα, *ἄτος*, *τό*, possession, treasures, means.

κυλινδέω (defect., used in pres. and imp.), to roll, to indulge in.

κύμα, *άτος*, *τό*, wave, billow.

κυνηγός, *οῦ*, δ, hunter.

κύπελλον, *ου*, *τό*, cup.

κυριεύω, *σω*, to be master of, to rule.

κύρος, *ιᾶ*, *ιον*, controlling, master, guardian, supreme.

κύρος, *ου*, δ, master, owner.

Κύρος, *ου*, δ, Cyrus, 102 and 274.

κύων, *κυνός*, δ or ή, dog.

κάλον, *ου*, *τό*, leg, limb.

κυλίω, *ύσω*, to detain, prevent, hold back.

κώμη, *ῆς*, ή, village.

Λ

λαβή, *ῆς*, ή, handle.

λάγος, *ου*, δ, Lagus, 535.

λαγώς, *ώ*, δ, hare.

λάθρα, secretly; *with gen.* without the knowledge of.

Λάιος, *ου*, δ, Laius, *king of Thebes*.

Λακεδαιμόνιος, ἄ, *ον*, Lacedaemonian.

Λακεδαιμόνιον, ονος, ḥ, Lacedaemon, Sparta.
 Λακτίζω, ἵσω, to kick.
 Λάκων, ωνος, ḥ, a Laconian.
 λαλέω, ἵσω, to talk, speak.
 λάλος, ον, talkative.
 λαμβάνω, λήψομαι, εἴληφα, εἴλημ-
 μαι, ἐλήφθη, 2 aor. act. ἔλαβον,
 to take, receive.
 λᾶός, ον, δ, people.
 λάφυρον, ον, τό (common in pl.),
 booty, spoils.
 λάχανον, ον, τό, herba, vegetables.
 λέγω, ξω, ξα, λέλεγμα, ἐλέχθην, to
 say, speak ; to tell, relate.
 λειμών, ὄνος, δ, meadow.
 λείπω, ψω, ψα, λέλοιπα, λέλειμμαι,
 ἐλείφθην, to leave.
 λεπτός, ḥ, ον, thin, lean, slender.
 λέων, οντος, δ, lion.
 Λεωνίδας, ον, δ, Leonidas, the hero
 of Thermopylae, 528.
 λευκός, ḥ, ον, white.
 Λητά, όσος, οῦς, ḥ, Latona, 528.
 λίθινος, η, ον, of stone.
 λίθος, ον, δ, sometimes ḥ, stone.
 λιμός, ον, δ, hunger.
 λιμώττω, ξω, to be hungry.
 Λίνος, ον, δ, Linus, mythical min-
 strel, 280.
 λοιβός, ον, δ, lobe (as of the liver).
 λόγος, ον, δ, word, account, re-
 port.
 λοιδορέω, ἵσω, to revile.
 λοιπός, ḥ, ον, remaining, rest.
 λούω, σω, σα, μαι, θην, to wash,
 mid. to bathe.
 λόφος, ον, δ, hill, summit.
 λοχαγός, ον, δ, commander, cap-
 tain.
 Λυγκεύς, έως, δ, Lynceus, 539.
 λύκος, ον, δ, wolf.
 Λυκούργος, ον, δ, Lycurgus, law-
 giver of Sparta.
 λυπέω, ἵσω, to give pain, mid. to
 grieve.
 λύρα, ας, ḥ, lyre.
 λύχνος, ον, δ, torch, lamp.
 λέω, λόσω, ἔλυσα, λέλυκα, λέλυμαι,
 ἐλύθην, to violate, break, break
 down, solve, release.

M

μάγειρος, ον, δ, cook, butcher.
 μαγνῆτις, ίδος, ḥ, magnet.
 μάθημα, ἄτος, τό, lesson, learning,
 knowledge.
 μαθητής, οῖ, δ, pupil, learner.
 μαίνομαι, μανοῦμαι, μέμηνα, 2 aor.
 ἐμάνην, to be mad or frantic.
 μάκαρίζω, ἴσω (ιῶ), ίκα, to think or
 account happy.
 μάλιστα (superl. of μάλα, very,
 much), especially, most.
 μᾶλλον (comp. of μάλα, very much),
 more, rather.
 Μακεδονία, ας, ḥ, Macedonia, 237.
 Μακεδονίκος, ḥ, ον, Macedonian.
 Μακεδών, όνος, δ, a Macedonian.
 μανθάνω, μαθήσομαι, μεμάθηκα, 2
 aor. ἐμάδον, to learn.
 μανία, ας, ḥ, frenzy, madness.
 μαντεύομαι, εύσομαι (dep.), to pre-
 dict, prophesy.
 Μαντινεία, ας, ḥ, Mantinea, city in
 Arcadia, 517.
 Μαραθών, ὄνος, δ, ή, Marathon, 420.
 μαραίνω, ἄνω, ηνα, μεμάρασμαι, ἐμα-
 ράνθην, to cause to wither or
 droop, mid. to droop or wither.
 μαστίγω, ώσω, to whip, flog.
 μάταιος, ἄ, ον, useless, foolish.
 μάτην, in vain.
 μάχη, ης, ḥ, battle, engagement.
 μάχομαι, ἐσομαι or οῦμαι, εσάμην,
 ημαι, to fight.
 μέγας, ἀλη, α, great, large; comp.
 μείζων, superl. μέγιστος.
 μέγεδος, εος, τό, size, height.
 μέδη, ης, ḥ, drunkenness, intoxica-
 tion.
 μείζων, ον, gen. ονος (comp. of μέ-
 γας), greater, taller.
 μειράκιον, ον, τό, youth.
 μειρόμαι, perf. εμαρμαί, impers. ει-
 μαρται, it is fated.
 μέλαν, ἄνος, τό, ink.
 μέλας, αινᾶ, αι, black, dark, mourn-
 ing.
 μέλει, μελήσει, ἐμέλησε, μεμέληκεν
 (impers.), it concerns, there is a
 care of.

Μελιταῖος, ἄ, ον, of Malta, Maltese,
Melitaean.
μέλλω, μελήσω, ησα, to be about to
do.
μέμφουμαι, ψουμαι, ψάμην, ἐμέμφθην,
to blame, find fault with.
μέν, indeed, on the one hand.
μέντοι, indeed, certainly.
μένω, νῶ, ἔμεινα, μεμένηκα, to re-
main, wait for, await.
Μένων, ωνος, δ, Menon, 469.
μερίζω, ἵσω or ἵω, ἵσα, σμαι, σδην,
to divide.
μερίς, ἴδος, ἡ, part, portion.
μεστός, ἡ, ὅν, full, abounding in.
μετά (prep. with gen. or acc.), with,
in company with, after; *as ad-*
verb, afterwards; μεδ' ἡμέραν,
by day.
μεταβυλή, ἥσ, ἡ, change.
μετάλλευσις, εως, ἡ, mining.
μεταλλεύω, σω, to mine.
μετανοέω (μετά, νοέω), ἥσω, to re-
pent.
μεταπέμπω (μετά, πέμπω), to send
after, to send for.
μετέχω (μετά, ἔχω), to share in,
take part in.
μετρέω, ἥσω, to measure.
μέχρι, before vowels μέχρις, till,
up to.
μή, not, used in prohibitions, con-
ditions, &c.
μηδείς, μηδεμία, μηδέν, none, no
one, nothing.
μηδέποτε, never.
μηδέπω, not yet, not as yet.
Μῆδος, ον, δ, Mede, of Media.
μηλέα, ας, ἡ, apple-tree.
μῆλον, ον, τό, apple, sheep.
μήν, μηνός, δ, month.
μήν, indeed, truly.
μηνίω, ἵσω, to be angry.
μήπω, not yet, never yet.
μήτε, and not, neither, nor.
μήτηρ, τρός, ἡ, mother.
μητρόπολις, εως, ἡ, mother city,
home, metropolis.
μητριά, ἄ, ἡ, step-mother.
μηχανάομαι, ἥσομαι, to devise, plan.
Μίδας, ον, δ, Midas, celebrated king
of Phrygia, who, according to

some accounts, mingled wine with
the waters of a fountain, to
which Silenus, the attendant of
Bacchus, was accustomed to re-
sort; and thus intoxicated and
caught him.
μικρός, ἄ, ὅν, small, little, short;
μικροῦ, adverbially, within a lit-
tle, almost.
Μιλήσιος, ἄ, ον, Milesian.
Μίλητος, ον, ἡ, Miletus, city of
Caria, 541.
Μιλτιάδης, ον, δ, Miltiades, 420.
Μίνως, ως, δ, Minos, king of
Crete.
μισέω, ἥσω, to hate.
μισθοδότης, ον, δ, paymaster.
μισθός, οῦ, δ, pay.
μισθοφόρος, ον, δ, a mercenary.
μισθώ, ἀσω, to let, rent, mid. to
hire.
μισθωτός, οῦ, δ, hireling.
μινᾶ, ἅις, ἡ, mina=§17.
μινάμαι (used in pres. and imp.), to
woo, court.
μιηστείν, σω, to seek in marriage,
to woo.
μολάν, 2 aor. part. of βλάσκω, to
come.
μοῖρα, ας, ἡ, fate.
μόνος, η, ον, alone.
Μοῦσα, ης, ἡ, Muse, goddess of mu-
sic, poetry, &c.
μουσική, ἥσ, ἡ, music.
μουσικῶς, sweetly, musically.
μοχδηρός, ἡ, ὅν, base, bad.
μυδολογέω, ἥσω, to tell mythic
tales, to recount.
μῦθος, ον, δ, legend, story.
μυλάν, ἀνος, δ, mill.
Μύνδιος, ἄ, ον, Myndian.
Μύνδος, ον, δ, Myndus, in Caria.
μυριάς, ἕδος, ἡ, myriad, ten thou-
sand.
μύρμηξ, ηκος, δ, ant.
μωρία, ας, ἡ, folly.

νάρδης, *ηκος*, δ, reed, giant fennel.
 ναυάγεω, *ήσω*, to suffer shipwreck.
 ναυμάχια, *ας*, ἡ, naval battle.
 ναῦς, g. *νεώς*, d. *νητ*, a. *ναῦν*, Du.
 g. and d. *νεοῖν*, Pl. *νῆτες*, *νεῶν*,
ναυσί(ν), *ναῦς*, ship.
νεανίας, *ον*, δ, youth, young man.
νεανίσκος, *ον*, δ, youth, a youth.
Νεῖλος, *ον*, δ, Nile, in *Egypt*.
νεκρός, *ον*, δ, corpse, dead body.
νέμω, *νεμώ*, *ζενεμητα*, *ημαι*,
ἥθην, to distribute, mid. to take,
 devour.
νέος, a, *ον*, young, new.
νεφέλη, *ης*, ἡ, cloud.
Νηρῆς, *ιδος*, ἡ, Nereid, *sea-nymph*.
νικάω, *ήσω*, to conquer, prevail.
νίκη, *ης*, ἡ, victory.
Νιόβη, *ης*, ἡ, Niobe, 548.
νομή, *ης*, ἡ, pasturage.
νομίζω, *ἰσω* or *ἰῶ*, *σμαι*, *σθην*, to
 regard, think, consider.
νόμος, *ον*, δ, custom, law.
νοσέω, *ήσω*, to be sick or ill.
νύκτωρ, by night.
νῦν, now.
νύξ, *νυκτός*, ἡ, night.

Ξ

ξενίζω, *ἰσω*, to entertain.
Ξενοκράτης, *εος*, δ, Xenocrates,
 Greek philosopher, 535.
Ξενοφῶν, *ῶντος*, δ, Xenophon, Greek
 historian.
Ξέρξης, *ον*, δ, Xerxes, king of Per-
 sia.
ξύλου, *ον*, τό, wood.

Ο

δ, ἡ, τό, the.
δέε, *ἥδε*, *τόδε*, this, as follows.
δούρομαι (used mainly in pres. and
 imp.), to lament.
Ὀδυσσεύς, *έως*, δ, Odysseus, Ulys-
 ses, 536.
ὅθεν, whence, from which.
οἴδα, *ας*, ε, 2 perf.: Synopsis; ind.
οἴδα, subj. *εἰδῶ*, opt. *εἰδείην*,

imp. *ἴσθι*, inf. *εἰδέναι*, part. *εἰδώς*,
 to know.
Οἰδίπους, *οδος*, δ, Oedipus, *king of*
Thebes, 545.
οἰκέτης, *ον*, δ, servant, attendant.
οἰκέω, *ήσω*, to dwell, inhabit.
οἰκησις, *εως*, ἡ, abode, dwelling.
οἰκία, *ας*, ἡ, house, home.
οἶκοι, at home.
οἶκος, *ον*, δ, house.
οἰκτείρω, *ερῶ*, *ειρα*, to pity.
οἴμαι or *οἴομαι*, *οἱήσομαι*, *φήθην*, to
 think, consider.
οἶνος, *ον*, δ, wine.
οἷος, ἄ, *ον*, such, such as, possi-
 ble.
ὦς, *ὦος*, pl. *ὦιες*, cr. *ὦς*, δ or ἡ,
 sheep.
ὦστευμα, *ἄτος*, *τό*, arrow.
ὦχομαι, *ήσομαι*, *φχημαι*, to depart,
 go.
ὀκτώ, eight.
ὄλβιος, ἄ, *ον*, happy, blessed.
ὄλιγαρχία, *ας*, ἡ, oligarchy, gov-
 ernment by the few.
ὄλιγος, η, *ον*, few, little.
Ὀλυμπία, *ας*, ἡ, Olympia, *in Elis*
in Greece.
Ὀλυμπιάς, *άδος*, ἡ, Olympic games.
Ὀμηρος, *ον*, δ, Homer, *the great*
Epic poet of Greece.
ὄμιλέω, *ήσω*, to associate with.
ὄμηνμι, *δμούμαι*, *ὤμοσα*, *δμώμοκα*,
 to swear, take an oath.
ὄμοιος, ἄ, *ον*, like, resembling.
ὄμολογέω, *ήσω*, to confess, con-
 sent.
ὄνειδίζω, *ἰσω* or *ἰῶ*, to reproach,
 cast in one's teeth.
ὄνειδος, *εος*, *τό*, disgrace, reproach.
ὄνηλάτης, *ον*, δ, driver of asses or
 donkeys.
ὄνομα, *ἄτος*, *τό*, name.
ὄνομάζω, *ἄσω*, *σμαι*, *σθην*, to name,
 call by name.
ὄνομαστός, ἡ, *όν*, celebrated, fa-
 mous.
ὄνος, *ον*, δ, ass.
όξέως, quickly.
ὄπισθεν, behind.
ὄπισθοφυλακέω, *ήσω*, to guard or
 command the rear.

ὅπλίτης, οὐ, δ, heavy-armed soldier.
 ὅπλα, αὐ, τά (pl.), armor, arms.
 ὅπόσος, η, οὐ; how much? how many?
 ὅπότε, when, whenever.
 ὅπου, where, wherever.
 ὅπως, that, in order that.
 δράω, ὁφομαι, ἔώρακα, ὀμματι, ὄφδην,
 2 aor. εἴδον, imp. ἔώρασον (with
 double aug.), to see.
 δργή, ἡς, ἡ, anger, passion.
 δργία, αν, τά (pl.), orgies, rites of
 Bacchus.
 δργίζω, ἵσω or ἵω, to enrage, mid.
 be angry.
 δρδῶς, rightly.
 δρίζω, ἴσω or ἴω, to define, limit.
 δρκος, ου, δ, oath.
 δρμάω, ἥσω, to sally forth, go forth,
 attack.
 δρνεον, ου, τό, bird.
 δρνις, ίδος, δ or ἡ, bird, hen.
 Ὁρόντης, ου, δ, Orontes, 272.
 δρος, εος, τό, mountain.
 Ὁρφεύς, έως, δ, Orpheus, 547.
 δρχέομαι, ἥσομαι, to dance.
 δς, ἡ, δ, who, which, what.
 δσος, η, ου, as much or many as.
 δσπερ, ἥπερ, δπερ, who, which.
 δστις, ἥτις, δτι, gen. οντίνος, ἥστι-
 νος, who, whoever.
 δστράκον, ου, τό, shell.
 δταν, when, whenever.
 δτε, when.
 δτι, that, since, because.
 οὐ (before smooth breathing οὐκ,
 before rough οὐχ), not.
 οὐδαμοῦ, nowhere.
 οὐδέ, not even.
 οὐδέσις, οὐδεμία, οὐδέν, none, no one,
 nothing.
 οὐδέποτε, never.
 οὐκέτι, not yet, no longer.
 οὐκον; (interrog. part. expects af-
 firmative answer,) not then?
 οὖν, therefore, accordingly, then.
 οὐράνος, οὐ, δ, firmament, heaven.
 οὖς, ωτός, τό, ear.
 οὔτε, neither; οὔτε—οὔτε, neither
 —nor.
 οὗτος, αὕτη, τοῦτο, this.

οὔτως or οὔτω, thus, so.
 ὕφις, εως, δ, serpent.
 δχέω, ἥσω, to bear, carry.

Π

παιάν, ἄνος, δ, paean, war-song.
 παιδεία, ατ, ἡ, lesson, knowledge,
 instruction.
 παιδεύω, σω, to educate, mid. to
 cause to be educated, to have
 educated.
 παιζω, παιζομαι, ἔπαισα, πέπαικα,
 πέπαισμαι, ἔπαιχθην, to play,
 sport.
 παις, παιδός, voc. παι, δ or ἡ, boy,
 child.
 παιώ, παισω or παιήσω, ἔπαισα,
 πέπαικα, ἔπαισθην, to strike.
 πάλαι, anciently, long ago, long
 since; δ πάλαι, the old; οι πά-
 λαι, the men of old.
 πάλαιός, δ, δν, ancient, old.
 πάλιν, back, again.
 παντάχοι, every where.
 πάντη, entirely, upon the whole.
 παντοδάπτος, ἡ, δν, of every kind.
 παρά (prep. with gen. dat. or acc.),
 to, into the presence of, near,
 among, beyond, from, by; παρά
 μικρόν, almost, within a little.
 παραβάλλω (παρά, βάλλω), to throw
 to, give.
 παραγίγνομαι (παρά, γίγνομαι), to
 arrive, be present.
 παράδεισος, ου, δ, park, pleasure-
 grounds.
 παραδίδωμι (παρά, δίδωμι), to give
 up, deliver.
 παρακαθίζω (παρά, καθίζω), ἵσω or
 ἵω, to place near, mid. to sit
 near.
 παράκειμαι, -κείσομαι, to lie beside
 or near, be at hand.
 παραλαμβάνω (παρά, λαμβάνω), to
 take, receive.
 παρασάγγης, ου, δ, parasang = about
 four miles.
 παρασκευάζω (παρά, σκευάζω), ἄσω,
 σμαι, σδην, to prepare.
 παράταξις, εως, ἡ, array, battle.

- πάρειμι** (*παρά*, *εἰμι*), to be present.
Παρμενίων, *ωνος*, *δ*, Parmenio, 531.
παρρησία, *ας*, *ἡ*, boldness, frankness, freedom.
πᾶς, *πᾶσα*, *πᾶν*, all, every, whole.
πᾶσχω, *πέλσομαι*, *πέπουνδα*, 2 aor. *ἔπαθον*, to suffer, experience, do.
πατάσσω, *άξω*, *αξα*, *αγματι*, to strike.
πατήρ, *πατρός*, *δ*, father.
πατρίς, *ἴδος*, *ἡ*, country, native country.
παύω, *σω*, *σα*, *κα*, *μαι*, *σθηνη*, to cause to cease, *mid.* to cease, to stop one's self.
Παφλαγονία, *ας*, *ἡ*, Paphlagonia, *in Asia Minor*.
πελῶω, *σω*, *σα*, *κα*, *σμαι*, *σθηνη*, to persuade, *mid.* to believe, obey.
πειράσσομαι, *ἄσομαι*, *ἄσαμην*, *ἄμαι*, to attempt, try.
Πειστράτος, *ον*, *δ*, Pisistratus, *tyrant of Athens*.
πέλλαγος, *εος*, *τό*, sea.
Πελίας, *ον*, *δ*, Pelias, 549.
Πέλοψ, *οπος*, *δ*, Pelops, 548.
πέμπω, *ψω*, *ψα*, *πέπομφα*, *πέπεμμαι*, *ἐπέμφθην*, to send.
πένης, *ητος*, *δ*, day-laborer, poor man.
πενθέω, *ἥσω*, to lament, mourn for.
πεντάκοσιοι, *αι*, *α*, five hundred.
πέντε, five.
πεντεκαΐδεκα, fifteen.
περάω, *άσω*, to cross, go over.
περί (prep. with gen. dat. or acc.), around, along, in the vicinity of, in regard to, concerning, about.
περιβάλλω (*περί*, *βάλλω*), to throw around, put around.
περιγίγνομαι (*περί*, *γίγνομαι*), to be over or above, to remain, accrue.
περιελαύνω (*περί*, *ἐλαύνω*), to drive about.
Περικλῆς, *έους*, voc. *Περίκλεις*, *δ*, Pericles, *Athenian statesman*, 530.
περιουσία, *ας*, *ἡ*, abundance, wealth.
περιπλέκω (*περί*, *πλέκω*), to weave round, *mid.* to embrace, seize.
- περιποιέω** (*περί*, *ποιέω*), *ἥσω*, to obtain, win.
περιφέρω (*περί*, *φέρω*), to bear or carry about.
Περσεύς, *έως*, *δ*, Perseus, 550.
Πέρσης, *ον*, *δ*, Persian, a Persian.
πέτομαι, *πτήσομαι*, 2 aor. *ἔπτηνη*, *ης*, *η*, &c., to fly.
πέτρα, *ας*, *ἡ*, rock, stone.
πηγή, *ῆς*, *ἡ*, fountain, spring.
Πιερία, *ας*, *ἡ*, Pieria, *in Thessaly*, 543.
πικρός, *ά*, *ὄν*, bitter.
πιμελής, *ές*, fleshy, fat.
πινάκις, *ἴδος*, *ἡ*, tablet.
Πίνδαρος, *ον*, *δ*, Pindar, 310.
πίνω, fut. *πίομαι*, *πέπωκα*, *πέπομαι*, *ἐπόδην*, 2 aor. *ἔπιον*, to drink.
πιπράσκω, *πεπράσω*, *ἄσα*, *ἄκα*, *ἄμαι*, *ἀδηνη*, to sell.
πιστεύω, *σω*, to trust, confide in, intrust to.
πιστός, *ή*, *ὄν*, faithful.
Πίττακος, *ον*, *δ*, Pittacus, *one of the seven wise men of Greece*.
πλάσσω, *πλάσω*, *σα*, *κα*, *σμαι*, *σθηνη*, to form, fashion.
πλαστική, *ῆς*, *ἡ*, plastic art, statuary.
Πλάτων, *ωνος*, *δ*, Plato, 279.
πλεῖστος, *η*, *ον* (superl. of *πολὺς*), most, very many.
πλείων, *ον* (comp. of *πολὺς*), more.
πλεονάκις, more frequently, very frequently.
πλῆθος, *εος*, *τό*, multitude, number, people.
πλήμμυρα, *ας*, *ἡ*, flood.
πλήν (with gen.), besides, except.
πλήρης, *ες*, full, full of, abounding in.
πλησίον, near; *δ* *πλησίον*, the neighboring, the neighbor.
πλοῖον, *ον*, *τό*, boat, vessel.
πλούσιος, *α*, *ον*, rich, wealthy.
πλούτεω, *ἥσω*, to be rich or wealthy.
πλούτιζω, *ἴσω*, to make rich, enrich.
πλούτος, *ον*, *δ*, wealth, riches.
Πλούτων, *ωνος*, *δ*, Plato, 547.
πνεῦμα, *άτος*, *τό*, wind.

- πελγω, ξω, ξα,** 2 aor. pass. **ἐπνίγην,** to strangle, *pass.* to be drowned.
- ποδῶκυς, εια, ν,** swift-footed, swift.
- ποιέω, ἡσω,** to build, make, do; **εὖ ποιέω,** to treat well, use well; **κακῶς ποιέω,** to treat ill, use badly.
- ποιητής, οῦ, δ,** maker, poet.
- ποιμήν, ἔνος, δ,** shepherd.
- ποῖος, ἄν;** what? of what sort?
- πολεμέω, ἡσω,** to make war upon, fight with, to fight.
- πολεμικός, ἥ, ὅν,** hostile, warlike.
- πολέμος, ου, δ,** enemy.
- πόλεμος,** *ou, δ,* war.
- πολιορκέω, ἡσω,** to besiege, blockade.
- πόλις, εως, ἡ,** city.
- πολίτης, ου, δ,** citizen.
- πολιτικός, ἥ, ὅν,** constitutional, political.
- πολλάκις,** many times, often.
- πολλιμάδης, ἐς,** very learned, having much learning.
- πολὺς, πολλή, πολύ,** gen. **πολλοῦ,** πολλῆς, πολλοῦ, acc. **πολύν, πολλήν, πολύν,** much, large, many; **πολλῷ,** by much, much.
- πολυτελεία, ας, ἡ,** expense, costliness.
- πολυτελής, ἐς,** magnificent, costly.
- πολυτελώς,** expensively.
- πονηρός, ἥ, ὅν,** bad, base, worthless.
- πόνος, ου, δ,** toil, labor.
- πόντος,** *ou, δ,* sea.
- πορεία, ας, ἡ,** journey, march, conveyance.
- πορεύομαι, εύσομαι,** to go, march.
- πορθέω, ἡσω,** to destroy, plunder.
- Poseidon, **ποσειδῶν, ὕνος, δ,** Poseidon, Neptune.
- πόσος, η, ου;** how much? how many?
- ποτάμος, οῦ, δ,** river.
- πότε;** when? **ποτέ** (*enclit.*), at some time, once, ever.
- πότερον,** whether.
- πότος, ου, δ,** drinking, carousal.
- ποῦ;** where?
- πούς, ποδός, δ,** foot.
- πρᾶγμα, ἄτος, τό,** thing, affair, interest.
- πρᾶξις, εως, ἡ,** doing, action, deed, exploit.
- πράσσω (ττω), αξω, αξα, ἀχα, γμαι,** **ἀχθην,** to do, manage; **εὖ πράσσω,** to do well, succeed well.
- πρέπω, ψω, ψα,** to be becoming, to suit.
- πρέσβεις, εων, οι,** Pl. (*Sing. poetic*), ambassadors.
- πρίμαι (defect. only used in 2 aor. ἐπρίμην),** to buy, purchase.
- πρὶν,** before, until.
- πρό (prep. with gen.),** before, both of time and place.
- προάγω (πρό, ἄγω),** to bring forward; *pass.* to be brought forward, to arise.
- πρόβατον, ου, τό,** sheep.
- πρόγονος, ου, δ,** ancestor, fore-father.
- προδίδωμι (πρό, δίδωμι),** to betray.
- Prometheus, **Προμηθεύς, ἑως, δ,** Prometheus, 546.
- Proxenus, **πρόξενος, ου, δ,** Proxenus, 431.
- πρός (prep. with gen. dat. acc.),** to, against, at, near, for the sake of.
- προσαγορεύω (πρός, ἀγορεύω), σω,** to address, speak to.
- προσαναπλάσσω (πρός, ἀνά, πλάσσω),** to form or invent.
- προσδέω (πρός, δέω), -δήσω,** to tie or fasten to.
- πρόσειμι (πρός, εἰμι),** to go to.
- προσέρχομαι (πρός, ἔρχομαι),** to go to, come to.
- προσέχω (πρός, ἔχω),** to attend, take heed.
- προσηγορία, ας, ἡ,** name, title.
- προσηλόω, ώσω,** to nail or fasten to.
- προσκαλέω (πρός, καλέω),** see καλέω, to call to.
- προσκυνέω (πρός, κυνέω),** ἡσω, to worship, adore.
- προσλαμβάνω (πρός, λαμβάνω),** to take, take in addition.
- προσπαίζω (πρός, παίζω),** to play or sport with.
- προστάσσω (πρός, τάσσω),** to enjoin upon, command.
- προστρέχω (πρός, τρέχω),** to run to.

πρόσωπον, οὐ, τό, face, countenance.
πρότερον, sooner, before.
προτείνω (πρό, τείνω), -τενῶ, -έτεινα, -τέτακα, -τέταμαι, -ετάθην, to offer, propose.
προτίθημι (πρό, τίθημι), to set before.
προτιμάω (πρό, τιμάω), ἡσω, to honor before, prefer.
προτρέπω (πρό, τρέπω), to exhort, ask, urge.
προφύλαξ, ἄκος, δ, guard, advance guard, outpost.
πρωῒ, early, early in the day.
πρώτος, η, ον, first; πρώτον, τὸ πρώτον, at first.
πτέρυξ, ὕγος, ἥ, wing.
Πτολεμαῖος, ου, δ, Ptolemy, 535.
πυκτεύω, σω, to box.
πύλη, ης, ἥ, gate.
πυνθάνομαι, πεύσομαι, πέπευσμαι, 2 aor. ἐπυδόμην, to inquire, ask, ascertain.
πῦρ, πυρός, τό, fire.
πυρπολέω, ἡσω, to destroy with fire.
πωλέω, ἡσω, to sell.
πῶς; how?
πῶς (enclit.), somehow.

P

ραθυμέω, ἡσω, to be idle.
ρήτορική, ἡς, ἥ, rhetoric.
ρήτωρ, ορος, δ, rhetorician, orator.
ῥίζα, ης, ἥ, root.
ῥίπτω, ψω, ψα, perf. ἔρριψα, ἔρριψμαι, ἔρριψθην, to hurl, throw.
ῥόδον, ου, τό, rose.
ῥόπαλον, ου, το, stick, club.
ῥύουμαι, ῥύσομαι, to rescue, release.
Ῥωμαῖος, ἄ, ον, Roman.
Ῥώμη, ης, ἥ, Rome.

Σ

Σαλαμίς, ἴνος, ἥ, Salamis, 391.
σαλπιγκτής, οῦ, δ, trumpeter.
Σάτυρος, ου, δ, a Satyr, companion

of Bacchus. The most famous of the Satyrs was Silenus, distinguished for prophetic powers, fabled to have been captured by Midas.

σεαυτοῦ, ἡς, οῦ, contr. σαυτοῦ, ἡς, οῦ, yourself.

σείω, σω, σμαι, σθην, to shake.

σεμνύνομαι, aor. ἐσεμνυάμην, to be proud of, to pride one's self in.

σιγάω, ἡσω, to be silent.

σίδηρος, ου, δ, iron.

Σικελία, ας, ἥ, Sicily.

Σιλανός, οῦ, δ, Silanus, Grecian seer.

Σιμωνίδης, ου, δ, Simonides, Greek poet.

σιωπάω, ἡσω, to be silent.

σιωπή, ἡς, ἥ, silence.

σκεῦος, εος, τό, implement, piece of furniture, baggage.

σκηνή, ἡς, ἥ, tent.

σκιά, ἄς, ἥ, shade, shadow.

σκιρτάω, ἡσω, to frisk, leap, bound.

σκληρός, ἄ, ὀν, harsh, rough.

σκοπέω (used in pres. and imp.), to see, inquire, regard.

Σκύθης, ου, δ, Scythian, a Scythian.

Σκυθίκος, ἄ, ὀν, Scythian.

Σόλων, ἀνος, δ, Solon, lawgiver of Athens.

σός, σή, σόν, your, thy.

σοφία, ας, ἥ, wisdom.

σοφιστής, οῦ, δ, sophist, teacher of wisdom.

σοφός, ἄ, ὀν, wise.

Σπάρτη, ης, ἥ, Sparta.

Σπαρτάτης, ου, δ, Spartan, a Spartan.

σπένδω, σπείσω, σα, κα, to pour, pour libation. [treaty, truce.]

σπονδή, ἡς, ἥ, libation (plur.), σπουδάζω, ἀσω, to be in haste.

στέργω, ξω, ξα, to love.

στερέος, ἄ, ὀν, firm, strong.

στερέω, ἡσω, to deprive of.

στέφανος, ου, δ, crown, garland.

στεφανώ, ὄσω, to crown.

στῆθος, οεος, τό, breast.

στόλος, ου, δ, expedition, force.

στόμα, ἄτος, τό, mouth.

στράτευμα, ἄτος, τό, army.

- στρατεύω, εύσω,** to make an expedition.
- στρατηγέω, ἡσω,** to be general.
- στράτηγός, οῦ, δ,** general.
- στρατιά, ἄς, ἥ,** army, force.
- στρατιώτης, ου, δ,** soldier.
- Στρατοβόνικος, ου, δ,** Stratonicus, 535.
- στρατόπεδον, ου, τό,** army, encampment.
- στράτος, οῦ, δ,** camp, army.
- στρουδίον, ου, τό,** sparrow.
- σύ, σοῦ,** thou, you.
- συγγίγνομαι (σύν, γίγνομαι),** to be with, to associate with.
- συγγιγνώσκω (σύν, γιγνώσκω),** to pardon.
- συγγνώμη, ης, ἥ,** pardon, favor, mercy.
- συγχαίρω (σύν, χαίρω),** rejoice with.
- συλλαμβάνω (σύν, λαμβάνω),** to take together or jointly, to take.
- συμβαίνω (σύν, βαίνω),** see ἐμβαίνω, to happen, take place.
- συμβουλεύω (σύν, βουλεύω),** to deliberate with.
- σύμβουλος, ου, δ,** adviser, counselor.
- σύμμαχος, ου, δ,** ally, auxiliary.
- συμπλέω (σύν, πλέω), -πλεύσομαι,** συνέπλευσα, κα, σμαι, to sail with.
- συμφορά, ἄς, ἥ,** misfortune.
- σύν (prep. with dat.),** with, with the favor of.
- συνάγω (σύν, ἄγω),** to bring together, collect.
- συναντάω (σύν, ἀντάω),** ἡσω, to meet.
- συναπάίρω (σύν, ἀπά, αἴρω), -ῆρω, -ῆρα, -ῆρκα, -ῆρμαι, -ῆρδην,** to go with, migrate with.
- συνιστημ (σύν, ιστημι),** to place together, to place with (as pupil).
- συνοικία, ας, ἥ,** house for several families, lodging house.
- συνομολογέω, ἡσω,** to agree with, assent.
- συνοράω (σύν, δράω),** to see, behold.
- συνοργίζομαι (σύν, ὅργιζομαι),** ισομαι, aor. συνωργίσθην, to be angry along with.
- συνονοσία, ας, ἥ,** society, company, intercourse.
- συντάσσω (σύν, τάσσω),** to arrange.
- συρρέω (σύν, φέω), -ρεύσομαι,** συνέρρευσα, συνερρήσκα, to flow together.
- Σφίγγιον, ου, τό,** Mt. Sphingion, otherwise Phicium, near Thebes.
- Σφίγξ, Σφιγγός, ἥ,** Sphinx, 545, 551.
- σχολάζω, ἄσω,** to be at leisure, have time, attend school, have a school.
- σχολαστικός, οῦ, δ,** scholar, pedant, simpleton.
- σχολή, ἡς, ἥ,** school.
- σώζω, σώσω, σα, κα, σέσωσμαι, ἐσώθην,** to save, preserve.
- Σωκράτης, εος, acc. Σωκράτη or ην,** Socrates, Athenian philosopher.
- σῶμα, ἄτος, τό,** body, person.
- σωρεύω, εύσω,** to heap up or together.
- σωτηρία, ας, ἥ,** safety, security.
- σωφροσύνη, ης, ἥ,** prudence, moderation, self-control.
- σώφρων, ου,** prudent, temperate.

T

- τάλαντον, ου, τό,** talent=\$1000.
- τάλας, ανά, ἄν,** wretched, unhappy.
- ταμείον, ου, τό,** treasury, storehouse.
- Τάνταλος, ου, δ,** Tantalus, king of Phrygia.
- τάξις, εως, ἥ,** good order; ἐν τάξει, in order.
- τάσσω, ξω, ξα, τέταχα, αγμαι, ἀχθην,** to arrange, order.
- Ταῦρος, ου, δ,** Taurus, 540.
- ταῦρος, ου, δ,** bull.
- τάφος, ου, δ,** tomb.
- ταχέως,** quickly.
- ταχύς, εῖτα, ύ,** swift, fast, quick;
- ταχύ,** quickly.
- ταύρος, ταύ, δ,** peacock.
- τέ (enclit.),** and; **τε καὶ or τε—καί,** both—and.
- τεῖχος, εος, τό,** wall, fortification.

τειχίζω, ἵσω, σμαί, σθην, to fortify, defend with a wall.	τότε, then, at that time.
τέκνον, ου, τό, child.	τραγικώδης, ες, tragical.
τελείω, ὡσω, to accomplish, complete, <i>pass.</i> to be mature, full grown.	τράπεζα, ης, ḥ, table.
τελευτῶν, τό τελευτῶν, lastly, finally.	τρεῖς, τρία, three.
τελευτῶν, ἡσω, to end, finish, finish life, die.	τρέπω, ψω, ψα, τέτροφα, τέτραμμαι, ἔτρεφθη, to turn, <i>mid.</i> to turn one's self, flee.
τελευτή, ἡς, ḥ, end.	τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέτραμμαι, ἔθρεφθη, to nourish, support, keep.
τέσσαρες (τέτταρες), α, four.	τρέχω, δράμοῦμαι, δεδράμηκα, 2 aor. ἔδραμον, to run.
τετράκις, four times.	τριάκοντα, thirty.
τετράποδον, ου, τό, quadruped.	τρίβω, ἴψω, ἴψα, ἴψα, μμαί, ἴψην, to rub, rub down.
τετράποδον, ουν, four-footed.	τρίβων, ωνος, δ, a worn or threadbare garment or cloak.
τέριτιξ, ἵγος, δ, cicada, kind of grasshopper.	τριήρης, εος, ḥ, galley, trireme.
τέχνη, ης, ḥ, art, trade, occupation.	Τρικαρηνία, ας, ḥ, Tricarenia, 542.
τηνίκαντα, then.	Τρικάρηνος, ου, δ, Tricarenian, 545.
τίθημι, see 268 and 269, to place, appoint, enact, to stack (<i>of arms</i>).	τρικέφαλος, ον, three-headed.
τίκτω, τέξομαι, 2 perf. τέτοκα, 2 aor. ἔτεκον, to produce, to lay (<i>of birds and hens</i>).	τρίποντος, ουν, gen. τρίποδος, three-footed.
τίλλω, τιλῶ, ἔτιλα, τέτιλμαι, ἔτιλ- δην, to pluck, to pick.	τρίτος, η, ον, third.
Τιμασίων, ωνος, δ, Timasion, 274.	Τροία, ας, ḥ, Troy, celebrated city in Asia Minor.
τιμάω, ἡσω, to honor, prize, value, revere, worship.	τρόπαιον, ου, τό, trophy.
τιμή, ης, ḥ, honor, esteem.	τρόπος, ον, δ, turn, style, character.
τίμιος, α, ον, precious, dear.	τροφή, ης, ḥ, food.
τιμωρέω, ἡσω, to avenge, <i>mid.</i> to avenge one's self upon, punish.	τρυψή, ης, ḥ, luxury.
τιμωρία, ας, ḥ, help, punishment.	τρώγω, τρώξομαι, 2 aor. ἔτραγον, to eat.
τίνω, τίσω, ἔτισα, τέτικα, σμαί, σθην, to pay, expiate.	τύμπος, ου, δ, tomb.
τίς; τί: (see 186,) who? which? what? τί, often adverbially why? wherefore?	τύραννος, ον, δ, tyrant, usurper.
τὶς, τὶ, certain, certain one, some one.	Τύριος, α, ον, Tyrian.
Τισσαφέρνης, εος, δ, Tissaphernes, Persian satrap.	Τύρος, ου, ḥ, Tyre, celebrated city of Phoenicia, 540.
τοιόσδε, τοιάδε, τοιόνδε, such, such as follows.	τυφλός, ḥ, ον, blind.
τοιοῦτος, τοιαύτη, τοιοῦτο, such.	τύχη, ης, ḥ, fortune, chance.
τόπος, ου, δ, place, country, region, space, distance.	
τοσοῦτος, τοσαύτη, τοσοῦτο, so great, so much.	Τ
	ὑγίανω, ὑγίανω, ὑγίανα, to be well, be in health.
	ὑγίεια, ας, ḥ, health.
	ὕδωρ, ὕδατος, τό, water.
	νιός, οῦ, δ, son.
	ὕλη, ης, ḥ, wood.
	ὑμέτερος, α, ον, your.
	ὑπάκουω (ὑπό, ἀκούω), to obey.

- ὑπάρχω (ὑπό, ἔρχω), to be, be at hand.
 ὑπεισέρχομαι (ὑπό, εἰς, ἔρχομαι), to come or go under quietly or by stealth.
 ὑπεναντίος, ἀ, οὐ, adverse to, repugnant to, in opposition to.
 ὑπέρ (prep. with gen. or acc.), in behalf of, for the sake of, beyond.
 ὑπεραποδηνήσκω (ὑπέρ, ἀπό, δηνήσκω), to die for.
 ὑπερχαρω (ὑπέρ, χαίρω), to rejoice greatly.
 ὑπισκυνέομαι, ὑποσχῆσθαι, ὑπέσχημαι, 2 aor. mid. ὑπεσχόμην, to promise.
 ὕπνος, οὐ, δ, sleep.
 ὑπό (prep. with gen. dat. acc.), by, under, by the agency of.
 ὑποδέχομαι (ὑπό, δέχομαι), ἔξομαι, εξάμην, εγμαι, to receive.
 ὑπολαμβάνω (ὑπό, λαμβάνω), to take, assume, suppose, think.
 ὑπομένω (ὑπό, μένω), to remain.
 ὑποπτεύω (ὑπό, ὅπτεύω), σω, to suspect, anticipate, expect.
 ὑποστρέφω (ὑπό, στρέφω), ἐψω, εψα, οφα, αμμαι, ἐφδην (219, 220), to turn, turn about.
 ὕστερον, afterwards.
 ὑφαστλῶ (ὑπό, ἀπλῶ), ὥσω, to spread out beneath.
 ὑφίστημι (ὑπό, ἵστημι), to set or place under, to lie in ambush.

Φ

φάρμακον, οὐ, τό, medicine, remedy.

φαῦλος, η, οὐ, worthless, bad.

φενάκιζω, ἰσω, to cheat, deceive.

Φεραί, ὄν, αἱ, Pherae, in Thessaly.

φέρω, fut. οἴσω, aor. ἤνεγκα, perf. ἐνήνοχα, ἐνήνεγμαι, ἤνέχθην, to bear, carry.

φεύγω, ξομαι, 2 aor. ἔφυγον, 2 perf. πέφευγα, to flee, shun, escape.

φημί, φήσω or ἔρω, 1 aor. ἔφησα, 2 aor. εἶπον, to say, say yes.

Φίκειον, οὐ, τό, Mt. Phicium, 551.

φιλαργυρία, αἱ, ἡ, avarice.

φιλέω, ἡσω, to love.

Φίλιππος, οὐ, δ, Philip, king of Macedon, 535.

φιλόκαλος, οὐ, fond of the beautiful, fond of beauty.

φιλομάθης, ἐς, fond of learning.

φίλος, η, οὐ, friendly, dear; φίλος, οὐ, δ, friend.

φιλοσοφία, αἱ, ἡ, philosophy.

φιλόσοφος, οὐ, δ, philosopher.

φλυāρέω, ἡσω, to trifle, talk nonsense.

φοβέομαι, ἡσομαι, ημαι, ἡθην, to fear.

φοβερός, δ, δν, fearful, dreadful, frightful.

φόβος, οὐ, δ, fear.

Φοῖνιξ, ικος, δ, Phinician, a Phinian.

Φοῖνιξ, ικος, δ, Phoenix, 540.

φοιτάω, ἡσω, to go to, to frequent; with παρά, to attend as pupil.

φονεύω, σω, to slay, kill, murder.

φορέω, ἡσω, to wear.

φράζω, ἀσω, to say, tell, declare.

φρονέω, ἡσω, to think, have in mind.

φρυάττομαι (σομαι), ξομαι, to be insolent, proud, haughty.

φυγάς, ἄδος, δ, fugitive, exile.

φύλακή, ἡς, ἡ, guard, guarding.

φύλαξ, ἄκος, δ, guard, keeper.

φυλάσσω (ττω), ἀξω, αξα, πεφύλαχα, to guard, keep, defend.

φύσις, εως, ἡ, nature.

Φωκίκος, ἡ, δν, Phocian, of Phocis in Greece.

Φωκίων, αρος, δ, Phocion, Athenian commander.

φωνή, ἡς, ἡ, voice, sound.

X

χαίρω, χαιρήσω, κεχάρηκα, to rejoice.

Χαιρωνεία, αἱ, ἡ, Chaeronea, in Boeotia, 535.

χαλεπαίνω, ἀνῶ, to be angry.

χαλινός, οὖ, δ, bridle, bit.

χαλκός, οὖ, δ, brass, copper.

χαλκοῦς, ἡ, οὐν, brazen.	χρῶμα, ἄτος, τό, color, complexion.
χαρίεις, λεσσα, λεν, pleasing, agreeable.	χώρα, ας, ἡ, place, land, country.
Χαρίλαος, ου, δ, Chariläus, Spartan king, 535.	χωρίον, ου, δ, place.
χάρις, ἵτος, ἡ, gratitude, grace.	
χειμών, ῥνος, δ, winter.	Ψ
Χειρίσοφος, ου, δ, Chirisophus, 256.	ψέγω, ξω, ξα, perf. ἔψογα, to blame, censure.
χειροτονέω, ἡσω, to vote, elect, choose.	ψεύδης, ἐς, false.
χελιδών, ὄνος, ἡ, swallow.	ψεύδος, εος, τό, falsehood.
χῆρος, ἀ, ον, bereft, widowed.	ψεύδω (242), σω, to deceive, cheat.
χιών, ὄνος, ἡ, snow.	ψήφισμα, ἄτος, τό, decree, act, statute.
χλαμύς, ύδος, ἡ, cloak, mantle.	ψῆφος, ου, ἡ, pebble, vote.
χελόω, ὄσω, to enrage, make angry, mid. to be or become angry.	ψιλόω (219), ῥσω, to strip bare, deprive of.
χόρτος, ου, δ, provender, fodder.	ψυχή, ἡς, ἡ, soul, spirit, life.
χράω, ἡσω, to give an oracle, to predict; mid. χράομαι, χρήσομαι, κέχρημαι, to use.	Ω
χρεία, ας, ἡ, need, use.	ἄ (interjection), Ο, used in direct address.
χρή (impers.), χρήσει, ἔχρησεν, it is necessary.	ἄδε, so, thus, as follows.
χρῆμα, ἄτος, τό, thing, affair, money, property.	ἄν, οὖσα, ὅν (part. of εἰμί), being.
χρησμός, οῦ, δ, oracle, response.	ἄνεομαι, ἡσομαι, imperf. ἔωνεόμην, to buy, purchase.
χρηστός, ἡ, ὄν, useful, serviceable.	ἄόν, οῦ, τό, egg.
χρόνος, ου, δ, time, season.	ἄρα, ας, ἡ, hour, season.
χρῦσιον, ου, τό, gold, piece of gold, money.	ἄς, ας, when, so that, that, how.
χρῦσός, οῦ, δ, gold.	ἄσπερ, ας, just as.
χρῦσοῦς, ἡ, οῦ, golden, of gold.	ἀφελέω, ἡσω, to benefit, help.
	ἀφέλιμος, ου, useful, serviceable.

ENGLISH AND GREEK VOCABULARY.

A

Admire, ἐναυμάζω, ἄσω or ἀσοματι.
advise, βουλεύω, εύσω.
Alexander, Ἀλέξανδρος, οὐ, δ.
all, πᾶς, πᾶσα, πᾶν; δ πᾶς.
always, ἀεί.
and, καὶ; τέ.
announce, ἀγγέλλω, ἀγγελῶ.
army, στράτευμα, ἄτος, τό.
as, ὡςπερ.
at, in, ἐν.
Athenian, Ἀθηναῖος, ἦ, οὐ; an
Athenian, Ἀθηναῖος, οὐ, δ.
Athens, Ἀθῆναι, ἀν (pl.).

B

Bad, κακός, ἥ, ὁν.
be, εἰμί, ἔσομαι.
be general, στρατηγόω, ἄσω.
be king, βασιλεύω, εύσω.
be pleased, be pleased with, ἡδο-
μαι, ἡσθήσομαι.
be silent, σιγάω, ἄσω.
beautiful, καλός, ἥ, ὁν; comp. καλ-
λίων, οὐ; superl. κάλλιστος, η,
ον.
beauty, κάλλος, εος, τό.
because, ἐπειδή; δτι.
better, see ἀγαθός, 147.
bird, ὄρνις, ἴδος, δ or ἥ.
Boeotian, Βοιωτός, οῦ, δ.
book, βιβλος, οὐ, ἥ; βιβλίον, οὐ,
τό.
both—and, καὶ—καὶ; τέ—καὶ.
boy, παῖς, παιδός, δ.

brave, ἀνδρεῖος, ἦ, ον.
break, λύω, λύσω.
breastplate, θώραξ, ἄκος, δ.
bring up, educate, παιδεύω, εύσω.
brother, ἀδελφός, οῦ, δ.
bury, ἡάπτω, θάψω.
but, ἀλλά; δέ.

C

Call, καλέω, ἄσω; call by name,
name, ὀνομάζω, ἄσω.
celebrated, κλεινός, ἥ, ὁν.
certain, a certain, τις, τι.
cheerfully, ἡδέως; comp. ἡδίον;
superl. ἡδιστα.
child, παῖς, παιδός, δ or ἥ.
Cimon, Κίμων, ωνος, δ.
citizen, πολίτης, ου, δ.
city, πόλις, εως, ἥ.
company, διμιλία, ας, ἥ.
conquer, νικάω, ἄσω.
Corinth, Κόρινθος, ου, ἥ.
country, native country, πατρίς,
ἴδος, ἥ.
cup, κύπελλον, ου, τό.
Cyrus, Κύρος, ου, δ.

D

Darius, Δαρεῖος, ου, δ.
daughter, θύγατηρ, θυγατρός, ἥ.
day, ἡμέρα, ας, ἥ.
deceive, φενακίζω, ἴσω; ψεύδω,
243.
deliberate, βουλεύομαι, εύσομαι.

deliver, set free, ἐλευθερόω, ὥστα.
deprive, ἀποστερέω, ἡσω.
desire (*noun*), ἐπιθυμία, ας, ἡ.
desire (*verb*), ἐπιθυμέω, ἡσω.
die, τελευτᾶ, ἡσω.
do, ποιέω, ἡσω; πράττω, πράξω.

E

Each other, one another, ἀλλήλων.
educate, παιδεύω, εύσω.
enact, τίθημι, θήσω.
enemy, πολέμιος, ου, δ.; personal
enemy, ἔχθρος, οῦ, δ.
enslave, δουλώω, ὥστα.
esteem happy, μακάριζω, ἵσω or ἵω.
Euripides, Εὐριπίδης, ου, δ.
express as one's own (opinion, for
instance), ἀποδείκνυμαι, -δείξομαι.

F

Faithful, πιστός, ἡ, ὥν.
father, πατέρ, πατρός, δ.
flatter, κολάκεύω, εύσω.
flatterer, κόλαξ, ἄκος, δ.
flee, φεύγω, φεύξομαι.
flower, ἄνθος, έος, τό.
from, ἀπό; ἐκ, also expressed by
the genitive.
friend, φίλος, ου, δ.
fugitive, φυγάς, ἄδος, δ.
full, μεστός, ἡ, ὥν; πλήρης, εζ.

G

Garden, κῆπος, ου, δ.
general, στρατηγός, οῦ, δ.
girl, κόρη, ης, ἡ.
give, δίδωμι, δώσω.
give, express as one's own (as
opinion), ἀποδείκνυμαι, ἀποδείξο-
μαι.
goblet, κύπελλον, ου, τό.
gold, χρυσός, οῦ, δ.
golden, χρυσοῦς, ἡ, οῦν.
good, ἀγαθός, ἡ, ὥν, 147.
govern, ἄρχω, ἄρξω; κρατέω, ἡσω.
great, μέγας, ἀλη, α.

Greek, "Ελλην, ηνος, δ.
guard, φύλαττω (σσω), φυλάξω.
guide, ἡγεμάν, ὄνος, δ.

H

Happy, εὐδαίμων, ον.
hate, μισέω, ἡσω.
have, ἔχω, ἔξω.
he, he himself, αὐτός, ἡ, δ.
height, μέγεδος, εος, τό.
herald, κήρυξ, ὄκος, δ.
Hermes, Ἐρμῆς, οῦ, δ.
himself, herself, itself, ἑαυτοῦ, ἡς,
οῦ, 168.
hire, μισθομαι, ὠσομαι.
his, her, its, δ, ἡ, τό (101), genitive
of pronoun (169).
home, at home, οἴκοι.
honor, τιμάω, ἡσω.
horse, ἵππος, ου, δ or ἡ.
house, οἰκία, ας, ἡ.
hunt, θηρεύω, εύσω.

I

I, ἐγώ.
if, εἰ, ἐάν.
in, ἐν.
in regard to, περὶ.
in the course of, expressed by the
genitive, 383.
injure, ἀδικέω, ἡσω; βλάπτω, βλά-
ψω.
into, εἰς.
it, αὐτό, neuter of αὐτός.

J

Journey, δόδος, οῦ, ἡ.
judge, κρίτης, οῦ, δ.
Jupiter, Ζεύς, Διός, δ.
just, δίκαιος, ἄ, ον.

K

Kill, κτείνω, κτενῶ.
king, βασιλεύς, ἔως, δ.
kingdom, βασιλεία, ας, ἡ.

L

Laborer, ἐργάτης, ου, δ.
large, μέγας, ἀλη, α.
law, νόμος, ου, δ.
let, rent, μισθώ, ώσω.
let, permit, ἔξω, ἔξω, also expressed by the subjunctive or imperative.
letter, ἐπιστολή, ης, ή.
life, βίος, ου, δ.
like, δημοιος, α, ον.
Linus, Λίνος, ου, δ.
long since, πάλαι.
love, φιλέω, ήσω; στέργω, στέρξω.

M

Macedonia, Μακεδονία, ας, ή.
Macedonian, a Macedonian, Μακεδώρ, άνος, δ.
man, ἄνδραπος, ου, δ; ἄνήρ, ἄνδρος, δ; men of old, οἱ πάλαι, 282.
Marathon, Μάραθων, ἄνος, δ, ή.
messenger, κήρυξ, ὕκος, δ.
milk, γάλα, ακτος, τό.
Miltiades, Μιλτιάδης, ου, δ.
money, χρῆμα, ἄτος, τό, in this sense generally plural.
mother, μήτηρ, μητρός, ή.
mountain, ὄρος, εος, τό.
murder, φονεύω, εύσω.
music, μουσική, ής, ή.
my, ἐμός, ή, δν; δ, ή, τό, see 101.

N

Necessary, ἀναγκαῖος, α, ον; it is necessary, δεῖ.
necessity, ἀνάγκη, ης, ή.
need, δεομαι, δεήσομαι; there is need, δεῖ.
not, οὐ, οὐκ, οὐχ.

O

Often, πολλάκις.
Olympia, Ὁλυμπία, ας, ή.
opinion, γνώμη, ης, ή.

orator, βήτωρ, ορος, δ.
our, ἡμέτερος, α, ον; δ, ή, τό, see 101.

P

Parent, father, γονεύς, έως, δ.
park, παράδεισος, ου, δ.
pay, μισθός, οῦ, δ.
people, δῆμος, ου, δ.
Persian, a Persian, Πέρσης, ου, δ.
Philip, Φίλιππος, ου, δ.
Pindar, Πίνδαρος, ου, δ.
pity, οἰκτείρω, ερώ.
play, παίζω, παίζομαι.
pleasant, ήδύς, εῖα, ί.
plot against, ἐπιβούλεύω, εύσω.
poet, ποιητής, οῦ, δ.
praise (noun), ἐπαυνος, ου, δ.
praise (verb), ἐπαυνέω, έσω; ἐγκωμίζω, ἄσω.
present, the present, δ νῦν, 282.
prudent, σώφρων, σώφρον.
pupil, μαθητής, οῦ, δ.
purchase, ἀγοράζω, ἄσω.
pursue, διώκω, διώξω.

Q

Queen, βασίλεια, ας, ή.
quick, ταχύς, εῖα, ί.
quickly, ταχέως.

R

Read, ἀναγγιγώσκω.
rejoice, χαίρω, χαιρήσω.
remain, μένω, μενώ.
rent, μισθώ, ώσω.
Rome, Ῥώμη, ης, ή.
rose, ῥόδον, ου, τό.
rule, βασιλεύω, εύσω.
run, τρέχω, δράμομαι.

S

Same, δ αὐτός.
save, σώζω, σώσω.

say, λέγω, λέξω; is said, it is said,	trireme, τριήρης, εος, ἡ.
λέγεται.	truce, σπονδή, ἡς, ἡ.
send, πέμπω, πέμψω.	two, δύο, also expressed by the dual.
servant, δοῦλος, ου, δ.	tyrant, τύραννος, ου, δ.
serve, δουλεύω, εύσω.	
set free, ἐλευθερόω, ὀσω.	
shepherd, ποιμήν, ἔνος, δ.	
short, βραχύς, εἰα, ὑ.	
show, δείκνυμι, δείξω.	
sing, ᾷδω, ᾷσω or ᾷσομαι.	
soldier, στρατιώτης, ου, δ.	
son, νιός, οὐ, δ.	
speak, λέγω, λέξω; φημί, ἐρῶ.	
speak the truth, ἀληθεύω, εύσω.	
statue, ἄγαλμα, ἄτος, τό.	
supplicate, ἵκετεύω, εύσω.	
swift, ταχύς, εἰα, ὑ.	

T

Tall, μέγας, δλη, α.	
teach, διδάσκω, διδάξω.	
teacher, διδάσκαλος, ου, δ.	
ten, δέκα.	
tenth, δέκατος, η, ον.	
than, ἢ.	
that, ἐκεῖνος, η, ο.	
the, δ, ἡ, τό.	
their, δ, ἡ, τό (101), genitive of pronoun (169).	
there, ἐκεῖ; there is, ἐστίν.	
thief, κλέπτης, ου, δ.	
thing, χρῆμα, ἄτος, τό, also expressed by the neuter of adjectives or pronouns; these things, ταῦτα.	
think, νομίζω, ἴσω; φρονέω, ἡσω.	
thirty, τριάκοντα.	
this, οὗτος, αὕτη, τοῦτο.	
Thrasybulus, Θρασύβουλος, ου, δ.	
three, τρεῖς, τρία.	
three times, thrice, τρὶς.	
to, to the practice of, εἰς, with accus.; to the practice of virtue, εἰς ἀρετὴν.	
to-morrow, αὔριον.	

	U
	Unhappy, τάλας, αινᾶ, ἄν.
	unjust, ἄδικος, ον.
	useful, ὀφέλιμος, η, ον.

V

Very, often expressed by the superlative of the adjective; very wise, σοφώτατος.
virtue, ἀρετή, ης, ἡ.

W

Wage war, πολεμέω, ἡσω.
war, πόλεμος, ου, δ.
well, εὖ.
what? which? τίς; τι;
when, ὅτε: interrogative, πότε;
where, ὅπου: interrogative, ποῦ;
which, δε, η, δ.
who, which, what? τίς, τι;
whole, δ πᾶς; the whole city, ὁ πᾶσα πόλις.
wisdom, σοφία, ας, ἡ.
wise, σοφός, η, δν.
wonder at, admire, θαυμάζω, ἴσω ορ ᾷσομαι.
write, γράφω, γράψω.

Y

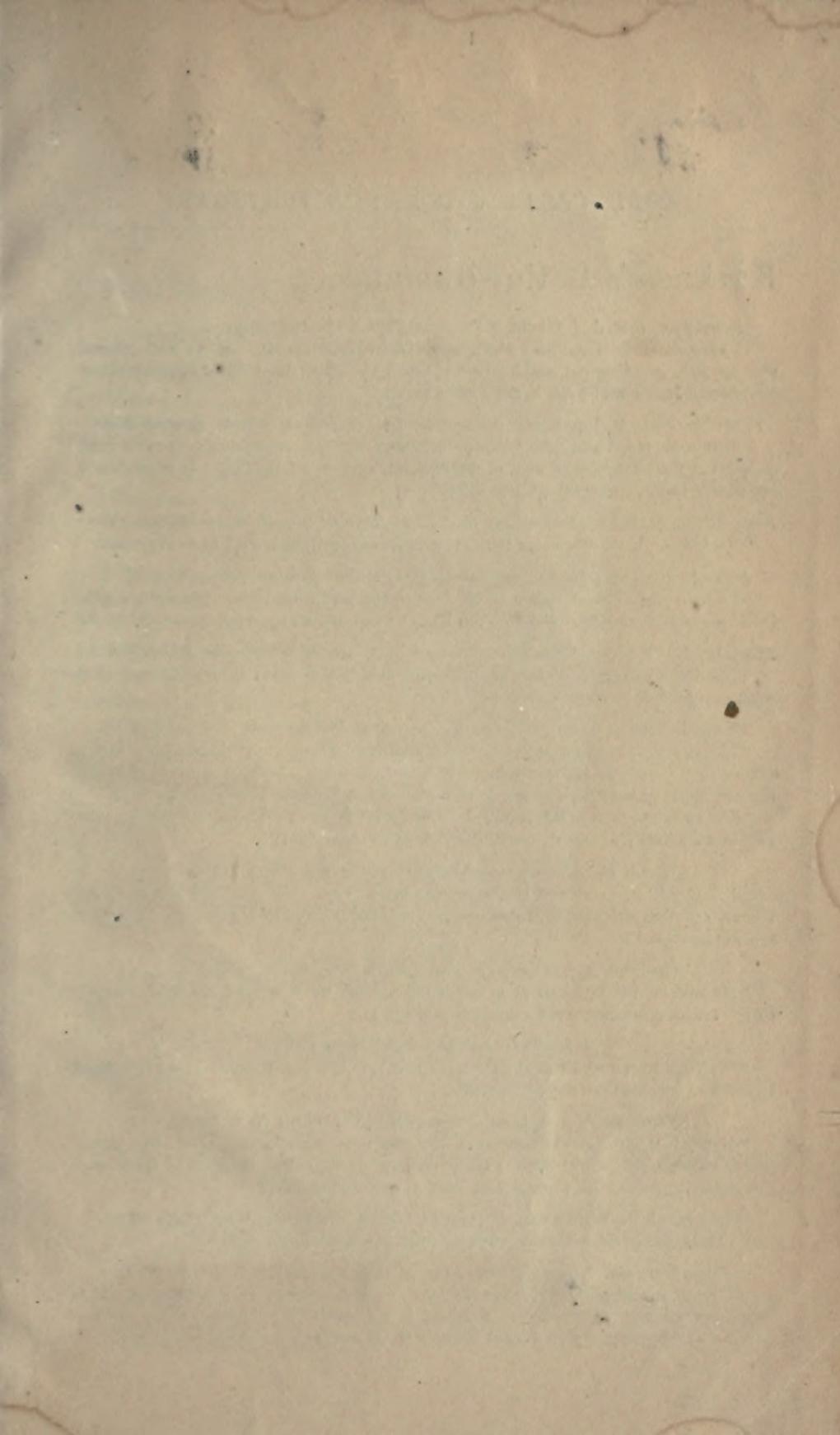
Yield, εἴκω, εἴξω.
you, σύ, σοῦ.
your, σός, σή, σόν.
youth, νεανίας, ου, δ.

(π, ρ, η) Any p sound will
become

$T\delta\theta$) t

$K\gamma\alpha$) K

T	δ	θ	σ	μ
πT	$\beta\delta$	$\phi\theta$	ψ	$\mu\mu$
σT	-	$\tau\theta$	σ	$\sigma\mu$
$K T$	$\gamma\delta$	$\chi\theta$	χ	$\gamma\mu$



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